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Pope's Christmas Message, 1943

This is an official English translation of Pope Pius XII's Christmas message as broadcast on Christmas Eve by the Vatican radio and recorded in New York by the Associated Press.

ONCE again, for the fifth time, beloved sons and daughters throughout the world, the great Christian family is preparing to celebrate the magnificent feast of peace and love, which, in a somber atmosphere of death and hate, redeems us and makes us all brothers.

This year once more is felt keenly the gentle message of Bethlehem and the fierce hate by which mankind is being torn. Sorrowful were these past years, disturbed by the din of arms, but the bells of Christmas, giving our souls courage, awakened and raised timid hopes and inspired longing, vehement desires of peace.

Unfortunately the world, as it looks around, must still behold with horror the reality of strife and destruction which, growing daily wider and more cruel, dashes its hopes and with the icy blast of harsh experience

destroys and cuts short its most sanguine impulses. We see, indeed, only a conflict which degenerates into that form of warfare that excludes all restriction and restraint, as if it were the Apocalyptic expression of a civilization in which evergrowing technical progress is accompanied by an ever greater decline in the realm of the soul and of morality.

It is a form of war which proceeds without intermission on its horrible way and piles up slaughter of such a kind that the most bloodstained and horrible pages of past history pale in comparison with it. The peoples have had to witness a new and incalculable perfection of the means and arts of destruction, while at the same time they see an interior decadence which, starting from the weakening and deviation of the moral sense, is hurtling ever downward toward the state where every human sentiment is

being crushed and the light of reason is eclipsed, so that the words of Wisdom are fulfilled: "They were all bound together with one chain of darkness" (Wisdom xii, 17).

LIGHT FROM THE STAR OF BETHLEHEM

But in this dark night the Faithful see the light from the Star of Bethlehem shine out to indicate and illuminate the road to Him "of whose fullness we have all received" (John ii, 16); the road to our Redeemer who became in this world by His advent essentially the Prince of Peace and our peace: "For He is our peace" (Ephesians ii, 14).

Christ alone can drive out the dreadful spirits of error and sin, which have subjected mankind to a tyrannical and degrading servitude, making them slaves of one thought and one purpose, dominated in their movements by the insatiable desire of limitless wealth.

Christ alone, who has rescued us from the sad slavery of sin, can point out and open up the way to a noble, controlled liberty supported by genuine righteousness and a moral sense. Christ alone, "on whose shoulders is government" (Cf. Isaias ix, 6) can by His omnipotent aid raise the human race from the harsh privations which torture it in this life and set it on the road to happiness.

A Christian who is nourished and lives by faith in Christ, in the conviction that He alone is the way, the truth and the life, carries his

share of the sufferings and sorrows of the world to the crib of the Son of God and finds in the presence of the newly born Child a consolation and support such as the world knows not, which gives him strength and courage to resist and to remain imperturbable without desponding or weakening in the sight of the direst and gravest trials.

TO THE DISILLUSIONED

It is tragically sad, dear children, to think that countless men, while in their search for a happiness that will satisfy them on this earth, feeling the bitterness of deceptive illusions and painful disillusionment, have closed the door to all hope; and living, as they do, far from the Christian Faith, they cannot retrace their steps toward the crib and toward that consolation which makes the heroes of the Faith abound in joy in all their tribulations.

They see dashed to pieces the structure of those beliefs in which they humanly trusted and set up their ideal. But they never achieved that one true faith which would have given them comfort and renewed spirit.

In this intellectual and moral trial they are seized by a depressing uncertainty and live in a state of inertia which weighs down their soul. It is a state which can be deeply understood and commiserated only by those who enjoy the delight of living in the clear, warm atmosphere of a supernatural faith which ascends

above the storms of temporal contingency to dwell with the eternal.

FAITH IN ECONOMIC EXPANSION

In the ranks of these straying, disillusioned souls it is not hard to find those who placed all their faith in a world expansion of economic life, thinking that this alone would suffice to draw the peoples together in a spirit of brotherhood, and promising themselves from its grandiose organization, perfected and refined to an ever-greater degree, unheard-of and unsuspected increase of prosperity for human society.

With what complacency and pride did they not contemplate the world growth of commerce, the interchange even between continents of all goods and all inventions and products, the triumphal march of widely diffused modern technical perfection, overcoming all limits of time and space! Today, what is the reality that they behold?

They see now that this economic life with all its gigantic contacts and wide ramifications, with its superabundant division and multiplication of labor, contributed in a thousand ways to generalize and accentuate the crisis of mankind, while, not having the corrective of any moral control, or any guiding light from beyond this world, it could not but end in the unworthy and humiliating exploitation of the nature and personality of man, in a sad and terrifying want on one side contrasting with a proud and

provoking opulence on the other, in a torturing, implacable divergence between the privileged and those who have nothing — ill-omened effects which are not the last link in a chain of causes which led to the immense tragedy of today.

Let not these disillusioned votaries of science and economic force fear to come before the crib of the Son of God. What will the Child, just born and adored by Mary and Joseph, by the shepherds and the angels, say to them?

Undoubtedly, the poverty of the stable in Bethlehem is a condition which He chose for Himself only, and it does not therefore imply any condemnation of the economic life as far as it is necessary for the physical or natural development and perfection of man.

But that poverty of the Lord and Creator of the world, deliberately willed by Him, a poverty which will accompany Him in the workshop of Nazareth and throughout his public life, signifies and portrays the command and the dominance he had over material things; and thus it shows with striking efficacy the natural and essential subjection of material goods to the life of the spirit and to a higher cultural, moral and religious perfection which is necessary for man endowed with reason.

Those who looked for the salvation of society from the machinery of the world economic market have remained thus disillusioned because

they had become not the lords and masters but the slaves of material wealth, which they served without reference to the higher end of man, making it an end in itself.

FAITH IN GODLESS SCIENCE

In the same way acted and thought in the past those other deluded ones who placed happiness and prosperity exclusively in a form of science and culture which was averse to recognizing the Creator of the universe. These were the exponents and followers not of true science (which is a wonderful reflection of the light of God), but of an arrogant science which did not allow place for a personal God who is untrammelled by any limitations and is superior to all things earthly, and boasted that it could explain the happenings of the world exclusively by the rigid and blind application of fixed laws of nature.

Such a science cannot give happiness or prosperity. The apostasy from the Divine Word, by whom all things were made, has led man on to apostasy from the spirit and has thus made it difficult for him to reach ideals and aims of a high intellectual or moral order. In this way the science which has apostatized from the life of the spirit, while it deluded itself into thinking that it has acquired full liberty and autonomy in denying God, finds itself today punished by a servitude more humiliating than ever before.

For it has become the slave and the almost blind follower of policies and orders which take no account of the rights of truth or of the human person. What to this science seemed liberty was in fact a humiliating and degrading fetter; and dethroned as it is, it will not resume its primitive dignity unless by a return to the Divine Word, the source of wisdom so foolishly abandoned and forgotten. To such a return, in fact, the Son of God, who is the way, the truth and the life, invites us. He is the way of happiness, the truth which exalts, the life which gives man eternity.

He invites those deluded ones in a mute but deep language through His very coming into the world. For He does not delude the human soul, but gives it the impetus which carries it on toward Him.

TO THOSE WITHOUT HOPE

Besides those who go through life profoundly disconcerted because of the bankruptcy of social and intellectual trends, largely followed by political leaders and scientists, stands the not less numerous class of those who are in great distress and sorrow because of the collapse of their own personal and private ideal of life.

It comprises the immense number of those for whom labor was the end of life, and for whom the goal of their fatigue was a comfortable material existence, but who in the struggle to attain this end had put far from them religious considerations

and had neglected to give to their life a healthy moral orientation.

The war has torn them from this customary congenial activity which was the delight and support of their life. It has dragged them from their profession and their tasks, so that they feel within themselves a dreadful void.

And if some can still continue their usual activities, the war has imposed conditions of work in which all personal initiative has been eliminated, orderly family life is made difficult or impossible, and that satisfaction of soul is no longer found which can only be had from work as it was ennobled and ordained by God.

Workers, approach the crib of Jesus! Do not shrink from that cave, shelter of the Son of God. It is not by chance but a deep, ineffable design of God that you find yourselves just simple workers. Mary, the virgin mother of a working family, Joseph, the father of a working family, the shepherds guarding flocks, and finally the wise men from the East—they are all workers—manual workers, watchmen by night, students. They bow down and adore the Son of God who by His sympathetic and loving silence, more telling than speech, explains to them all the meaning and the worth of labor.

Labor is not merely the fatigue of body without sense or value; nor is it merely a humiliating servitude. It is a service of God, a gift of God, the vigor and fullness of human life, the

gaze of eternal rest. Lift up your heads, and hold them up, workers! Look at the Son of God who with His eternal Father created and ordered the universe; becoming man like us, sin alone excepted, and having grown in age, He enters the great community of workers; in His work of salvation He labors, wearing out His earthly life.

It is He, the Redeemer of the world, who by His grace which runs through our being and our activity, elevates and ennobles every honest work, be it high or low, great or little, pleasant or tiresome, material or intellectual, giving it a meritorious and supernatural value in the sight of God, and thus gathering every form of multifarious human activity into one constant act of glorifying His Father who is in heaven.

ENJOYMENT OF EARTHLY LIFE

Unfortunate, too, are those who see dashed their hope of happiness, which in their daydreams they placed in the enjoyment of this passing earthly life alone, considered solely as the full expression of bodily energies and beauty of form and person, or as opulence joined to a superabundance of comfort, or as the possession of force and power.

But see how today, in the whirlwind of war, the vigor and beauty of so much of our youth, developed and perfected on fields of sport, declines or loses its burnish in the military hospital, while many young people

wander, physically and morally mutilated or unfit, through the streets of their native land, which in the cities of some of its finest regions has been reduced to a heap of ruins by aerial bombardment and by military operations.

If a section of the young men have no longer the energy to labor and work, the mothers-to-be of the next generation, forced as they are to do straining work beyond all measure and time limit, are losing the possibility of giving to a people bred white that healthy increase of body and spirit which promotes the life and education of those children without whom the future of their native land is threatened with a tragic eclipse.

The painful irregularity of work and of a life from God and from His grace, seduced and misguided by bad example, induces and facilitates a harmful relaxation of marriage and family relations so that the poison of lust tends now to defile much more than heretofore the sacred wells of life.

From these sad facts and dangerous tendencies it appears unfortunately evident that, although the strengthening of the family and of the people was considered by many nations one of their noblest aims, there is growing and spreading now instead a physical deterioration and moral perversion which can be cured in part only after many generations of a process of healing and preventive education.

If the war has caused in many

people such havoc in soul and body, it has not spared those who are all out for opulence and sheer enjoyment of life; they stand now dumb and perplexed before the destruction which has swept over their own property like a destructive hurricane. Their wealth and homes are brought to nought by fire and sword; their life of comfort and pleasure has disappeared; the present is tragic; the future holds little hope and much fear.

Sadder still is the view which presents itself to those who aspired to the possession of force and mastery. They now contemplate with horror the ocean of blood and tears that bathes the world, the tombs and graves full of corpses multiplied and scattered over every region of the earth and through the isles of the sea, the gradual eclipse of civilization, the progressive disappearance of even material prosperity, the destruction of famous monuments and of edifices built with consummate art, which could have been called the common heritage of the civilized world, the sharpening and deepening of hatred which enflames the peoples against one another, and leaves no room for hope in the future.

CONSOLATION FROM THE FAITH

Come forward now, you Christians, the Faithful, linked by an ineffable Supernatural bond with the Son of God who made Himself little for us, guided and sanctified by His gospel, nourished by grace, fruit of

the passion and death of our Redeemer. You, too, feel the sorrow, but with the hope of consolation which comes from your Faith. The present miseries are ours, too. Destructive war visits and tortures you also, your bodies and your souls, your possessions and your goods, your hearth and your home. Death has broken your heart and has left scars slow to heal.

The thought of graves of dear ones far away and perhaps not even identified, anxiety for those lost or missing, the ungratified desire to greet once more your dear ones who are prisoners or deported, leave you in a state of sorrow which discourages you, while a future full of grave uncertainty weighs on all, parents and children, young and old. At all times, and especially at this hour, our paternal heart is near you, in deep and unchanging affection, dear sons and daughters, in your hour of sorrow and trial.

But all our efforts cannot cause this horrible war to cease of a sudden. We cannot give back life to your dear dead; cannot reconstruct your wrecked home; cannot free you wholly from your anxiety. Much less is it in our power to open to you the future, of which God holds the keys—God who governs the course of events and has fixed the time for their peaceful conclusion. Two things, however, we can and will do.

The first is that we have used and shall use all our resources, material and spiritual, to lessen the sad

consequences of the war for prisoners, wounded, missing, straying, needy—for all those in suffering and trouble of every language and nation.

The second is that in the course of this sad time of war we want you above all to remember the great consolation with which our Faith inspires us when it teaches that death and the sufferings of this life lose their bitter sorrow for those who can with calm and serene conscience make their own that prayer of the church in the Mass of the Dead: "Unto Thy faithful, O Lord, life is changed, not taken away: and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven." (Preface of the Mass of the Dead).

While others, who have no hope, find themselves faced with a fearful abyss and their hands, groping for some support, close on the emptiness, not of their immortal souls but of a happiness of this world which has escaped them, you instead, by the grace and liberality of a merciful God have, beyond "the certainty of dying," the ineffable divine consolation of "the promise of future immortality."

Through this faith you attain an interior serenity, a confident moral fortitude which do not go down even before the most terrible sufferings. This is a sublime grace and a priceless privilege which you must ascribe to the bounty of our Saviour. It is a grace and a privilege which demands from you the response of practicing exemplary constancy and calls for a

daily apostolate to give back confidence to those who have lost it and to set on the road of spiritual salvation those who, shipwrecked on the ocean of the present calamities, are about to drown and perish.

DUTIES OF CHRISTIANS TODAY

The progress of mankind in the present confusion of ideas has been a progress without God and even against God; without Christ and even against Christ. In saying this we do not wish or intend to offend the erring ones; they are and remain our brethren. It is fitting, however, that Christians reflect on that share of responsibility which belongs to them for the present afflictions. Have not many Christians made concessions to those false ideas and ways of life which have been so many times disapproved by the teaching authority of the Church?

Every slackening and every thoughtless compromise with human respect in the profession of the Faith and its moral precepts; every act of cowardice and vacillation between right and wrong in the practices of Christian life, in the education of children, in the government of the family; every hidden or open sin; all this and more that might be added has been and is a deplorable contribution to the disaster which today overwhelms the world.

And is there anyone who has the right to say that he is blameless? Reflection on yourselves and your deeds,

and the humble recognition of this moral responsibility will make you realize and feel in the depth of your souls how necessary and how holy a thing it is for you to pray and work in order to placate God and invoke His mercy, and to participate in the salvation of your brethren, thus restoring to God that honor which was denied Him for so many decades, securing and acquiring for your fellowmen that interior peace which cannot be found except by coming close to the spiritual light of Bethlehem's cave.

To action, then, beloved children! Close your ranks! Let not your courage fail! Do not remain helpless in the midst of the ruins! May the star that guided the Magi to Jesus shine above you. The spirit which comes from Him has lost nothing of its force and of its power to heal fallen humanity. It triumphed once over paganism in its ascendancy. Why should it not triumph today, too, when sorrows and delusions of every kind show to so many souls the vanity and deception of the roads hitherto followed in public and private life? A great number of minds are searching for new ideals in politics and social life, in private and public, in training and education, and feel a deep yearning to satisfy the needs of their hearts.

May the example of your Christian life guide them and your burning words stir them. As the form of this world passes away, show them

that true life means that they "may know Thee, the one true God, and Jesus Christ whom Thou has sent." (John xvii, 3).

Through your words let there be regenerated in your fellow-men the knowledge of our Heavenly Father, who even in times of terrible misery, rules that world with a wise and provident goodness. Let them feel the tranquil happiness which comes from a life aflame with the love of God.

The love of God renders the mind responsive to the needs of one's brethren, ready to give spiritual and material aid, disposed to make every sacrifice in order that fervent and practical love may flourish again in the hearts of all.

Power of the charity of Christ! We feel it pulsating with all tenderness in our paternal heart, which, open and loving toward all alike, makes us give utterance to an appeal for works of mercy and of generous charity. How often have we not had to repeat with a throbbing heart the exclamation of our Divine Master: "I have pity on the multitude," and how often, too, have we not had to add: "They have nothing to eat" (Mark viii, 2), especially as we behold so many places devastated and desolated by the war!

And there never was a moment or a period when we did not feel the contrast between the scantiness of our resources, which are insufficient for the work of relief, and the gigantic increase in the need of many, who

raise to us their suppliant cry and sorrowful groans, at first from regions far away, and now also from those near by, in ever increasing numbers.

In the face of such want, growing every day, growing every day, we raise to the Christian world an insistent cry of fatherly appeal for help and pity: "Behold, I stand at the door and knock" (Apocalypse iii, 20).

And we do not hesitate to turn, in the confidence with which God inspires us, to the humane and Christian sentiments of those peoples and those nations which Providence has up to now preserved from the direct impact of the horrors of war, or which, although at war, still live in conditions which allow them to give generous expression to their charitable intentions, and to offer help and support to those who, surrounded by the hardships of the conflict and bereft of outside aid, are already in want of necessities and will be in greater need in the future.

For such an appeal we are inspired and sustained by the hope that it will meet with genuine sympathy in the hearts of the Faithful and of all who are endowed with a lively sense of humanity.

Amid the animosity which the world conflict has aroused and intensified there appears in ever clearer light a consoling development of plans and purpose—we mean the re-awakening of the sense of common responsibility in the face of the prob-

lems arising from the general impoverishment caused by the war.

The destruction and devastation which have followed it, urgently demand work of reconstruction and relief to meet all the harm done. The errors of the recent past are warnings for free and enlightened minds to which, for reasons of prudence as well as from a sense of humanity, they cannot remain deaf. They look upon the spiritual reconstruction and the material restoration of the peoples and states as an organic whole, in which nothing would be more fatal than to leave unhealed centers of infection, from which tomorrow disastrous consequences could again arise. They feel that in a new organization of peace, of law and of labor, the treatment of some nations in a manner contrary to justice, equity and prudence should not give rise to new dangers which would jeopardize its solidity or its stability.

EXPECTATION OF PEACE

Scrupulously faithful as we wish to be to the duty of impartiality inherent in our pastoral ministry, we formulate the desire that our dear children will not let slip any opportunity of securing the triumph of the principles of farseeing and even-minded justice and brotherhood in the questions that are so essential for the salvation of states.

It is indeed a virtue characteristic of wise minds, who are true friends of humanity, to understand that a real

peace in conformity with the dignity of man and the Christian conscience can never be a harsh imposition supported by arms, but rather is the result of a provident justice and a responsible sense of equity toward all.

If, while waiting for such a peace which shall restore calm to the world, you, dear sons and daughters, still suffer intensely in body and mind from privations and injustice, you must not tomorrow stain the peace and repay injustice with injustice, or commit an even greater injustice.

On this eve of Christmas let your hearts and minds turn to the Divine Child in the crib. See and meditate how in that abandoned cave, exposed to cold and winds, He shares your poverty and misery—He, the Lord of Heaven and Earth and of all the riches for which men contend.

All is His; and yet how often in these days has He not had to leave churches and chapels destroyed, burnt, collapsed or in danger! Perhaps where the devotion of your ancestors had dedicated to Him magnificent temples with rearing arches and lofty vaults, you can offer Him, amid the ruins, only a miserable dwelling in the shelter-chapel or in some private house.

We praise and thank you, clergy and laity, men and women who not infrequently, with every risk to your life, have rescued and kept in a safe place our Eucharistic Lord and Saviour. Your zeal did not want the words spoken of Christ to be verified again:

"He came unto His own and His own received Him not" (John i, 11).

So our Lord did not refuse to come into the midst of your poverty, He who once preferred Bethlehem to Jerusalem, the stable and the crib to the magnificence of His Father's temple. Poverty and misery are bitter; but they become sweet if one keeps within oneself God, Jesus Christ the Son of God, and His grace and truth. He remains with you as long as your Faith, your Hope, your Charity, your obedience and devotion remain alive in your heart.

In union with you, dear sons and daughters, we place our prayers at the feet of the Child Jesus and we beg Him that this may be the last war Christmas and that humanity may be able, in the coming year, to celebrate the recurrence of the Christmas feast in the brilliant light and joy of a truly Christian peace.

PRINCIPLES FOR A PEACE PROGRAM

And now do you all, who have responsibility, all of you who by the disposition and permission of God hold in your hand the destiny of your own and other peoples, hear the suppliant "Erudimini" (Be ye enlightened) which resounds in your ears from out the abysmal ruins of this terrible war.

It is a duty and a warning for all, a trumpet-call anticipating the coming judgment which will decree the condemnation and punishment of those who were deaf to the voice of

humanity—which is also the voice of God. In the consciousness of your power your war aims may well have embraced entire peoples and continents. The question of guilty responsibility for the present war and the demand for reparations may also lead you to raise your voice.

But today the devastation which the world war has produced in every walk of life, material and spiritual, has already reached such unprecedented gravity and extent, and the dreaded danger that, as the war goes on, the destruction will be increased by frightful horrors for both sides and for those who, against their will, have been drawn into it, appears to us so gloomy and threatening that we, anxious for the welfare and even for the very existence of each and every people, address this appeal to you:

Rise above yourselves, above every narrow, calculating judgment, above every boast of military superiority, above every one-sided affirmation of right and justice. Take cognizance also of the unpleasant truths and teach your peoples to face them with gravity and fortitude.

A true peace is not the mathematical result of a proportion of forces, but in its last and deepest meaning is a moral and juridical process. It is not, in fact, achieved without the employment of force, and its very existence needs the support of a normal measure of power. But the real function of this force, if it is to be morally correct, should consist in pro-

testing and defending, and not in lessening or suppressing rights. An hour like the present—so full of possibilities for vast beneficent progress no less than for fatal defects and blunders—has perhaps never been seen in the history of mankind.

And this hour demands, with insistent voice, that the aims and programs for peace be inspired by the highest moral sense. They should have as their supreme purpose nothing less than the task of securing agreement and concord between the warring nations—an achievement which may leave with every nation, in the consciousness of its duty to unite with the rest of the family of states, the possibility of cooperating with dignity, without renouncing or destroying itself in the great future task of recuperation and reconstruction.

Naturally the achievement of such a peace would not imply in any way the abandonment of necessary guarantees and sanctions in the event of any attempt to use force against right. Do not ask from any member of the family of peoples, however small or weak, for that renunciation of substantial rights or vital necessities which you yourselves, if it were

demanding from your people, would deem impracticable. Give mankind, thirsting for it, a peace that shall reinstate the human race in its own esteem and in that of history—a peace over whose cradle the vengeful lightning of hate and the instincts of unchecked desire for vengeance do not flash, but rather the resplendent dawn of a new spirit of world union which, sustained by the indispensable, Supernatural help of the Christian Faith, will alone be able to preserve humanity, after this unhappy war, from the unspeakable catastrophe of a peace built on wrong foundations and therefore ephemeral and illusory.

Inspired by this hope, with fatherly affection toward you, dear sons and daughters, and especially toward those who are suffering more painfully than others from the trials and sorrows of the war and who need Divine consolation, and not least to all those who in answer to our appeal will open their hearts to practical charity and pity, or who, while ruling the destinies of the nations, are anxious to give them back the olive branch of peace, we impart, as a pledge of abundant favors from Heaven, our Apostolic Benediction.



Peace in War

Be therefore peaceful even in war; by your victories make those who are fighting understand the utilities of peace.—*St. Augustine, Epist. CLXXXIX, 6.*

Protestants in Latin America

Reprinted from THE MISSIONARY*

IN the foreword to his book, *Our Good Neighbor Hurdle*, John W. White affirms that "the most serious obstacle to closer friendship and understanding between the people of the United States and those to the South of us is the proselytizing activity of the army of North American Protestant missionaries who have been sent to the Southern Republics 'to bring Christianity to them.'" This, he says, is "also the conviction of thousands of non-Catholic business men and other North Americans who have had the opportunity, as I have, of knowing our Southern neighbors well enough to hear them express some of the reasons why they do not like us and why they believe us to be insincere and hypocritical in our efforts to get closer to them."

To him the majority of these Protestant missionaries in Latin America are narrow-minded, smug, supercilious, stupidly insulting. First of all, they place those countries and their people in the same class as the wholly unchristianized races of "Darkest Africa" and the most benighted regions of Asia. They look on them and treat them as heathens. They speak of Catholicity and Christianity as opposites—and irreconcilable.

There are in many of those countries non-Christian people. They live in territories which have not been

fully explored, which are off the highways of travel and business, are remote, and almost inaccessible. Protestant missionaries, as a rule, have not been concerned with them, but have directed their propaganda against Catholicity in the principal cities. There they "do not make new Christians; they tend to make unbelievers of people who have been Christians. Their anti-Catholic propaganda arouses doubt, lack of confidence, indifference and, finally, unbelief." Their work is not that of plowing untilled soil, but of ravaging cultivated fields wherein at the very least some seeds of divine truth have taken root and brought forth fruit of faith and trust in Jesus Christ.

Another grave charge Mr. White makes against these Protestant missionaries is that they have interfered in the politics of Latin-American countries. He gives instance after instance, now in one country, now in another, and never without backing up his accusation with well-documented proof. He tells in particular how they praised, encouraged and aided every Mexican official who prosecuted and robbed the Catholic Church, especially Calles. When he seized Church property and offered it to them, they were not above receiving it with profuse professions of gratitude.

* 411 West 59th St., New York 19, N. Y., November, 1943.

All this and more Mr. White dwells on at length, simply and solely because of its effect on our Government's "Good Neighbor" policy. He isn't interested in the Catholic Church or religion. He doesn't care whether they "sink or swim, survive or perish." "My concern with the problem," he says, "is exclusively political and patriotic. I am not siding with the Catholic Church. . . . I am siding only with the United States of America."

DAINGEROUS PROPAGANDA

That the maladroitness, insulting, de-Christianizing propaganda carried on by most Protestant missionaries in Latin America (there are some honorable and high-principled exceptions) has already slowed down the original enthusiasm in those countries for closer economic, political and cultural relations with the United States cannot be questioned. Ample proof of this unpleasant truth has been provided by both Catholic and secular papers from various Latin American countries.

La Patria, leading Ecuadorian daily of Quito, has said editorially: "If we wish to attain a sincere and daily improving understanding with the Republic of the North, we must first eliminate one of the greatest obstacles to it: Protestant propaganda." A Catholic weekly, *Verdades*, of Lima, Peru, says: "Freedom of worship is not liberty to wage anti-national and socially destructive campaigns. . . . Dissidents or members of

other religious groups, under Peruvian law, have the right to and are protected in the practice of their services, but what they should not do, and what we Peruvians are not going to let them do, is to try through material gifts, which is their method, to snatch from the bosom of the Church some of her members. . . . This country does not need an *ersatz* Christianity; it was Christianized centuries ago."

What is to be done about this sort of Protestant propaganda, plainly inimical as it is to the creation and fostering of good-will between Latin Americans and our country? To us, it is not a question for political leaders and officials to answer, either here or below the Rio Grande, save perhaps in the case of purely local disturbances which might call for police attention and action. We do not ask, we do not wish our own Government to take sides. A "hands-off" policy, strictly hands-off in the full sense of the word, is its only wise and right course.

As Señor Alfonso Junco, writing in *El Universal* of Mexico City, plainly hints, it is up to the Protestants of the United States who finance these missionary ventures to see to it that their representatives in Latin America mend their manners and their methods. He points out that we have here about 70,000,000 people who do not profess any religion, and suggests: "Consequently it is logical, honorable, just and profitable to all to

ask that sincere Protestants in the United States resolutely deny their support of propaganda among us, and concede it abundantly for propaganda in their own country."

Will they take the hint?

Our duty also is plain. Since American Protestant missionaries threaten the spiritual welfare of our Latin-American brethren, American Catholics must be sent to meet them face to face.



War Guilt

It must not be forgotten that punishment must be proportioned to the guilt of the one who is to be punished. It can happen that princes, even without just cause, will make war in good faith, in such good faith that they cannot be considered guilty. In that case they may not be punished, nor, therefore, can anything be taken from them above a just compensation, nor may they be put to death. And it is well known that the case of good faith, even in an unjust war, may frequently occur among the soldiers.

When victory has been gained and the war is over, it must be used with Christian moderation and modesty: the victor must look on himself as a judge who is deciding between two states, one of which has violated the rights of the other. As judge, and not as prosecutor, is he to pronounce sentence restoring justice to the injured party. But after having chastised the guilty as they deserve, he must bend his efforts to reduce to a minimum the disaster and misfortune that have overtaken the guilty State; the more so as, among Christians, the fault lies for the most part with the princes: for subjects are in good faith in fighting for their princes, and it is unjust to a degree, as the poet says, that the Achaians should be punished for the follies of their kings.—*Francis de Vittoria, de Jure Belli*, 59-60. (*Trans. in C. Plater, S.J., A PRIMER OF PEACE AND WAR, p. 227*).

The Moscow Pact

Reprinted from THE EASTERN OBSERVER*

IT would be naive to think that a few common declarations are sufficient to solve permanently the difficult problems of East and West. There is still an appreciable number of serious people who maintain an insurmountable distrust of Russia and see in these common declarations an infiltration into the affairs of the West by a new nationalistic Russia which continues the old imperialistic policy of the Tsars. There are, on the other hand, quite a number of people who are too easily enthusiastic about present Russian policies, and are inclined to forget some important principles in their desire to collaborate with Russia at any price. As a middle way between those two more or less extreme attitudes, it is possible to present as a basis of solid agreement some simple conclusions which may be said to express the balanced Christian judgment which is gaining ground in all circles.

I. As there are sufficient signs that Russia is developing certain non-imperialistic tendencies, it is reasonable to pursue a realistic policy of collaboration with the Russians not only in the military but also in the political field.

There is no doubt that the Moscow Conference has manifested that Russia is animated by the desire to enter an era of peaceful collaboration

which must supersede the spirit of aggression and oppression. The text of the joint declaration of the four leading nations would have been less specific if Russia had been animated by a contrary spirit. The pledge of "united action" which "will be continued for the organization and maintenance of peace and security" is followed by six practical applications which are precise commitments. The recognition (Point 4) "of the necessity of establishing at the earliest practical date a general international organization based on the principle of the sovereign equality of all peace-loving states and open to membership by all such states large and small" is definitely anti-imperialistic. Only those who cultivate old grudges, motivated more by nationalistic opposition to Russia than by unbiased study of the new situation, will claim that Russia does not intend to follow this line.

Those who have studied these new trends in Russia do not judge so rashly and passionately. They see that the Russian masses have, during twenty-five years of ideological experiments, victoriously maintained their religious tradition and have proved that they have quite as large a proportion of decent people as any other nation. They see that the elementary realism of the present rulers has increasingly

* Homestead, Pa., November 21, 1943.

shelved the old-time atheistic sectarianism and has obtained a large popular support for simple national ideals. Understanding that human things are relative and continually changing, it is reasonable to share the belief expressed by Mr. Cordell Hull immediately after the close of the Conference that "the cooperation was founded on trust and confidence and was to mutual advantage."

A REALISTIC POLICY

This confidence is solid because it is joined to realistic considerations. Russia has many material reasons to collaborate in the establishment of a peaceful post-war era which will allow her to rebuild her destroyed industries and guarantee to a new generation the welfare which has been denied in the revolutionary and war-time period. This elementary human desire linked with the lessons of recent history proving that aggression does not work is a solid basis for a realistic policy of collaboration with Russia, not only now but also after the war.

II. As the practical machinery for regular consultation and cooperation between the United Nations is set up, there is no reason to believe that Russia will relapse into isolationism.

The fifth point of the joint declaration provides that "for the purpose of maintaining international peace and security pending the re-establishment of law and order and the inauguration of a system of general

security they (the United Nations) will consult with each other." The second point states that they "will act together in all matters relating to the surrender and disarmament of their enemy." The seventh point states "that they will confer and cooperate with one another and with other members of the United Nations to bring about practical general agreement with respect to the regulation of armaments in the post-war period." This stress on consultation and cooperation as practical methods is perhaps more important than the declaration about the "principle of sovereign equality of all peace-loving states." Its application has started in the creation of an American-British-Russian "European Advisory Commission" in London and of an advisory council on Italy with representatives from the French Committee, Yugoslavia and Greece. As long as Russia was in isolation, misunderstandings, prejudices and even hatreds sprang up inevitably and thrived in an atmosphere of suspicion. Now that Russian representatives will be sitting at the same table with those of the great democratic nations, they will inevitably see many aspects, many nuances, realities which had not claimed their attention in a far-away and practically hermetically-sealed Russia. They will inevitably discover that not all statesmen of capitalistic nations are reactionaries and they will come into the atmosphere of that specifically Anglo-American fair-play mentality and open

mindedness which deeply impresses all foreigners who come in contact with it. One of the wisest political conclusions in this matter is contained in the phrase in which Father Manley, Spiritual Director of the Holy Name in Toronto, summed up a lecture by former ambassador Joseph Davies, which he had attended as the representative of his Archbishop. This conclusion was: "What we think about Russia is not so important as what Russia thinks about us." If the representatives of the great democratic nations really speak and act in the spirit of the Christian common law and of the Christian Founding Fathers who have made British and American democracy, there are good chances that Russia will gradually start thinking well about us.

III. As the Moscow Pacts include the seeds of certain sound and universal principles of State philosophy, it is reasonable to expect that world-unity can grow under the inspiration of these self-evident truths which are above politics.

The seven-point pact on Italy states that "freedom of speech, of religious worship, of political belief, of press and of public meeting shall be restored in full measure to the Italian people." Freedom of speech, of press and public meeting comprise, without any doubt, freedom of religious education and propaganda. In other words, the Soviet Government has, for the first time, acknowledged that certain basic rights included in natu-

ral law must be protected. This does not mean that these rights are at this moment protected in Russia, or that the Soviet Government intends to start applying these principles in its own country immediately. It must be remarked, however, that these same rights, with the addition of the rights to private property and the guarantee of work, have been pledged by the unofficial Free Germany Committee of Moscow to the German people, which could not have been done without at least the approval of the Soviet Government. This declaration about the rights of the Italian people is an official commitment of the Soviet Government. It is difficult to imagine that the same rights would be denied by Russia to other liberated nations. It is possible to foresee that in the normal development of things these principles will be recognized as being universal by their nature, applicable to all people living in normal conditions. It is not impossible that one day a politically mature Russia will start applying to herself these principles, some of which have been recognized under personal impetus of Stalin in the Constitution of 1936.

We may conclude that the seed of universal truths included in the Moscow Pacts may normally grow to be stronger than nationalist, imperialist and totalitarian tendencies. The will of the people is, in the long run, stronger than the will of authoritarian statesmen. And the will of the people tends, primarily, to establish, above

the reach of political fluctuations, the inalienable rights to life, liberty and the pursuit of happiness. It is to secure these rights that governments

(now united in an international organization) are instituted amongst men. So reads our Declaration of independence.



Translating the Bible

Ought the modern reader of the Bible to have the illusion that he is reading something written in the twentieth century? Or will he prefer to have these holy documents wrapped up in archaic forms, just as he prefers to see the priest at Mass dressed up in a sixth-century overcoat?

If you had been translating the Bible a hundred years ago, there would have been much to be said for the latter view; a hundred years ago, there was a rage for archaism in art, in architecture, in literature. Today, we have boxed the compass. The most damning criticism on any work of art is that it is "bogus"; and how can any literature fail to be "bogus" that is deliberately written in the manner of four hundred years ago? —*Monsignor Ronald Knox.*



Problem Parents

The problem of juvenile delinquency gravely concerns the community and must be met as far as possible by the community. But its ultimate solution, we believe, must be found in the most fundamental unit dealing with children, the home. The answer to the riddle of the modern child follows the answer to the riddle of the modern home. The faint and feeble imitation of family life found in many a household today is probably as much the cause of juvenile delinquency as the lack of recreational and social facilities for the children.—THE CATHOLIC TRANSCRIPT, Hartford, Conn., November 18, 1943.

The Family and Postwar Reconstruction

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WE can assume, I am sure, that there is no real social reconstruction without a sound and vital family life. In fact, it is accepted as an axiom by us that, as the family so the nation, as the home so society. The family is the cornerstone of the social structure. On its condition depends very extensively the condition of society generally.

Unfortunately, our family life is not strong and healthy today. Quite to the contrary, it is very generally weak, sickly, decadent. True, there are many exceptions to this. There are many excellent families in our midst. There are a host of successful homes in this country. There are homes in which one finds parents who are the highest examples of successful parenthood. There are homes in which there are ideal young men and women—splendid young folks who are an inspiration to those about them, as well as a leaven to all society. There are families in which there are children who measure up to all that can justly be expected of them. In a word, there are still many families in our midst that are the highest examples of those most beautiful creations of earth, Christian homes in the truest and fullest sense. These families, needless

to say, stand in need of no reconstruction. They need no rebuilding. They are the flower of our civilization. They are the hope of our future.

But, as we must realize only too well, there are also other homes in our midst. There are disorganized and broken homes. There are childless and irresponsible homes. There are sickly and decadent homes. These homes do stand in need of reconstruction. Some of them require but a patching of the framework. But many require a total rebuilding, not excepting the foundation. All in all, our family situation is far from an encouraging one.

To correct a situation one must get at the causes and apply the remedy there. What then are the causes of our weakened and broken family life? Let me list and discuss, first of all, some of the more fundamental causes. Then I shall add also at least a number of the secondary or contributing causes.

Undoubtedly most fundamental here is a faulty philosophy of life. Or would one perhaps speak more correctly of a number of false philosophies, or of successive waves of false philosophy which in due course have united to form one powerful stream? The latter is the more correct way of

* Loyola University, 6523 Sheridan Rd., Chicago, Ill., June, 1943.

putting it; and the stream that is formed is the same that Pius XII has in our day referred to as the "black current of paganism." It is essentially pagan, utterly unchristian in character. It has led consistently to a falling off from Christ, mightiest pillar of support of the family and of all life.

Presumably some of my readers know how I developed this particular subject a dozen or more years ago in my *Introductory Study of the Family*, in the chapter entitled "Roots of Modern Social Change." I showed there how individualism, accepted so extensively from the 16th century onward, gradually became a veritable moth in the social fabric, disintegrating all its parts, including even such old and tried institutions as the Church, the State and the family. Characteristic of this individualism were selfishness, pride of intellect, disdain of authority. Insofar as the family was concerned, individualism led to the undermining of its very foundation stones—unity, sanctity, indissolubility—and to the eventual complete rejection of the same by millions. Other evils followed. The individual, rather than the family, was accepted more and more as the basis of society. Society itself was atomized. From that day forward the family life of the Western World became increasingly more frail and insecure.

Most closely linked with individualism, if indeed not even essentially a part of it, was rationalism. Characteristic of this false current, which

had developed considerable momentum by the 18th century, was the fact that man's reasoning faculty—a very fallible instrument at best—was exaggerated out of all proportion to its true value. It led men to believe they could get along quite well without the guidance of the Church, even without the guidance of the Supreme Intelligence itself. Reason became man's sole and all sufficient guide. Reason, one might say, was deified.

Then there followed in short order still another false current, namely, hedonism, or the glorification of the senses. Sense satisfaction became the be-all and end-all of man's existence. Desire became sovereign. Reason became but the instrument for serving and satisfying man's desire. Closely linked with this false current were materialism and a utilitarianism distinct from a genuinely spiritual outlook on life.

MORAL DECAY

The offspring of these various false currents of philosophy have been many and most unfortunate. Human rights have suffered. Human conduct has been undermined. The family has suffered. All society has suffered. Such must always be expected when Divine rights and Divine regulations are cast aside.

Far-reaching religious and moral decay has resulted. Man, no longer looked upon as a being made after the image and likeness of God, or as just "a little less than the angels,"

became in the eyes of many just an animal. And if man is just an animal, and free to do and think as he pleases, why exercise any restraint? Why not give vent to instinct and whim? Why speak of a moral code? In other words, why not live like an animal? Many, as a matter of fact, are today living quite in accord with such views. They have no objective norm of morality. Their norm, if we can call it that, is simply the desire of the individual, the whim of the moment, the suggestion of animal instinct. The promptings of man's higher faculties, his distinctly human qualities—the things that lifted him from barbarism and that made possible a measure of progress and civilization—go unheeded. His animal tendencies are given first place and made the basis of his conduct. Desire is sovereign. Traditional morality is rejected. The natural and Divine positive laws are cast aside.

It can only be expected that religion also suffered under the circumstances. We see the offspring in this field today in the form of unchristian living, of irreligion, of atheism. In our own country we see 60,000,000 people unaffiliated with any church. We see many others that have a religion that is most conveniently adaptable—actually more in harmony with their own notions and whims than with the law and will of God. Vast numbers, even many leaders among them, have scarcely any appreciation of what is meant by the supernatural.

More particularly has the family suffered. With the foundations of the whole moral law undermined, naturally the moral law of the family was also mortally weakened. The sacred bond of marriage became for many a profane bond. Eventually it became for them little more than an empty term. It lost its binding power. Attempted dissolution of the marriage became commonplace. Other harmful developments followed. The foul and unnatural separation of physical love from the ordained purposes of marriage became ordinary and accepted practice. Science was brought into play to make so-called birth control increasingly effective. Such monstrous doctrines as companionate marriage and free love were openly and unblushingly advocated. Marriage was trampled under foot, dragged in the mire.

The whole Western World has been affected by these false currents of philosophy and their manifold evil offspring. France, long known as "the eldest daughter of the Church," was the nation that nourished in her bosom the rationalist current that was eventually let loose upon the world. She has paid a bitter price for it. Other nations have followed in her misguided footsteps and have fared little better. The marks of decay and disintegration upon them are clear and unmistakable. Particularly is this true of the Anglo-Saxon group. And so is it quite generally of the democracies. They have become their own

worst enemies. The democracies stand in moral danger from a foe within. They have accepted and harbored in their bosoms doctrines and practices of self-destruction. Their family life, the cornerstone of the nation, has been weakened. Their family sense has been greatly dulled, in some cases totally lost. The very purposes of marriage and family life have been deliberately set aside by many of their people. They stand generally at the very brink of a decline in population.

Need I point out that the Eastern World has not followed this insane and destructive example? And what if the yellow man and the Indian, with their many millions, develop anything akin to the aggressive spirit of the Japanese? What then of the democracies? What of the Western World? Yes, what of the white race?

I realize, of course, that this is not popular opinion. But I fear only too many an American sociologist is guided by what appeals to popular whim and wish rather than by what is truly for the common good. How often, even while paying lip service to the importance of the family, even while upholding the fact that family and nation stand and fall together, does he not teach doctrine that is quite in open contradiction to the view he expresses. I can understand readily enough that it is quite human for us to bluster and fume when the epithet "decadent" is leveled at the democracies. Yet, particularly so far

as their family is concerned, it is true that they are decadent. If we of the democratic world are genuinely wise, we will admit our faults. And if we of the Catholic sociological world are true to what is expected of us, we will unhesitatingly point to these flaws.

There is yet another major factor that enters into the picture that is particularly deserving of mention, namely, the industrial revolution. This has influenced the family in a great many ways. It has given us our modern industrialization and urbanization with all the mobility and disturbance of the social pattern that this has involved. It has given us the extremes of poverty and economic security on the one hand and luxurious living and the craving for ever higher standards on the other. It has given us child labor and mothers in industry. It has given us modern means of communication that have made the dissemination of false philosophies increasingly easy. It has thereby made the "current of black paganism" much more fluid and more rapid.

FACTS AND FIGURES

Still other factors could readily be added. But let me give the remainder of my space to a presentation of facts and figures on our own family situation that has actually resulted. Turning first to the question of population—which involves, of course, the fundamental matter of the prime purpose of the family, the

child—we have indeed before us a most startling picture. Our country grew in her early history, due to both immigration and our natural birth rate, as perhaps no other nation of the world has ever grown. Decade after decade she grew by twenty and thirty per cent and more. But during the past few decades there has been a considerable slowing down in this growth. The 1940 census showed a growth of only 7.0 per cent for the decade then ended. That is less than half the growth experienced in any other decade in the country's history. Furthermore, this census report pointed out that on the basis of the birth rate current during that decade, the next generation would show an actual drop in our population.

We know there has been some upturn in the birth rate since. But what will happen before the war is over, we do not know. We do know that projected wars cause a dip in births. Again, we do not know what will happen after the war. But one does not need much of an imagination to surmise what will happen if casualties are heavy and times become hard.

Let me just add a few more figures to show to what lengths a people can go in an exceedingly short time when they turn their back on the natural and Divine positive law. The National Education Association is author of the statement that there were 2,000,000 fewer children in the elementary schools of the nation in 1940

than in 1930. According to the Department of Education of the National Catholic Welfare Conference there occurred during the same period a drop of approximately 200,000 children in the parochial school system of the Church. A study in one city parish a few years ago showed only 1.7 children per family on the average. It takes approximately twice that average number even to sustain a population. Our larger cities have been reproducing themselves by only about two-thirds. Professional and business people have been reproducing themselves only by about 60 per cent. Some of our largest cities have been having fewer than half the number of births they were having about the time of the first World War. Bad as our population situation is generally, it would be still worse were it not for our small village and farm population. And even here the birth rate has been falling—in some places very rapidly.

It should be interesting to recall at this time that the noted convert-philosopher, Orestes A. Brownson, stated about three-quarters of a century ago that the real purpose of the modern woman's movement was the shirking of motherhood. The following facts should be both interesting and instructive in this connection: (1) of all married women in the United States forty-three per cent have either no children or at most one child; (2) of all married women in the United States only about one-third are moth-

ers of a sufficient number of children to sustain the population of the nation. These percentages would of course be much worse if they were concerned with urban women alone.

CRIME AND BIRTH CONTROL

Most intimately related to the highly popular practices of birth control is our hideous crime of murdering the unborn child. One study has shown this crime three times as high among those who practice birth control as among those who do not. To be sure, it takes no stack of statistics to show that the two practices go logically hand in hand. Means of birth control are only partially effective. When they prove ineffective, the only avenue open to shirkers of parenthood and filchers of pleasure is abortion. And like birth control, this crime has become exceedingly commonplace. Frederic Taussig maintains in his volume on the subject that there are little less than 700,000 cases annually. Some local studies suggest that even this incredible figure is an understatement.

Sterilization continues to show growth too. While it is usually advocated for eugenic reasons, it is admittedly used in considerable measure merely as a means of birth control. Needless to add, it cannot be accepted for either of these reasons.

Then there are our broken homes—broken through divorce, so called, as well as through the poor man's divorce, namely, desertion. We are now

having about 250,000 divorces a year in this country—one million homes wrecked in four years, two million dreams of marital bliss ended in disaster in every four-year period. And since divorce is really the climax of a totally disorganized home, there are of course millions of other homes that are partially disorganized—homes that limp along, performing their functions in some way, until the husbands and wives take the final step, legally dissolving the marriage. We may well imagine how the children of these families are being trained. And the prime purpose of the home is children—their rearing as well as their procreation. Can we really express surprise at the great number of our delinquents? Matters are bad enough even in the average American home. As one educator of years of experience with children remarked some time ago on this subject: "The average parent has almost completely lost his or her fundamental animal instinct toward children."

It is also well to bear in mind here the fact that frequently in these divorce cases there are no children. Seventy-two per cent of American divorced couples have no children whatever. This suggests how such evils as birth control, abortion and divorce are interrelated. And so, too, are other evils detrimental to family life—commercialized vice, concubinage, sexual immoralities—generally, interlinked with them. It is unthinkable that a nation could for years be delib-

erately taught such uncontrol as is the essence of birth control, and that its people would not become otherwise uncontrolled in the sphere of sex. Tear down any part of the sex code and you weaken the whole system of sex ethics. Loosen one thread of the fabric and the whole speedily disintegrates. Reject a part of the code and there is no logical stopping place.

To what utter lengths a people can go, to what depths of degradation and decay it may fall, is evidenced by the following example made known by a census taker. He found in one apartment, 200 families, 67 dogs, 12 children. Would anyone still wish to maintain that such a nation is not decadent? There is little reason to believe, I am sure, that the example stands alone, that it is altogether the exceptional case.

A point well to recall here is that these evidences of a ruined family life, of a rapidly decaying nation, are in great measure the result, not primarily of the weakness of human nature, but of positive planned effort. The destructive philosophy and false ethics that lie at the base of the situation are deliberately taught to the people. They are taught in high places. They are taught in highest educational institutions. They are taught in some pulpits. They are spread far and wide in studied fashion. Every modern means of communication is used for the purpose—the press, the movies, the rostrum, organization, even business with its insatiable drive

for profit, and today, increasingly, the radio. Strongly organized and well-financed groups promote in one form or other this work of national destruction. The money of the wealthy is generously poured out to further it. It is even taught in the name of democracy, of liberty. How strikingly this calls to mind the old pagan saying—*Quem jupiter perdere vult, prius dementat*—"whom the gods would destroy, they first drive to madness, to insanity." True liberty is always under the law. Liberty without the law of nature and of nature's God, is not liberty at all. It is license.

May I add, before closing, the uncomfortable thought that the end is not yet. The war has made worse rather than bettered the family situation. As Dr. Eleanor Glueck pointed out shortly before we entered the present war, our family situation was more threatening then than it was at the outbreak of the preceding World War. The reason she gave for this was the loosening of controls over the past twenty-five years. At the time of the last war, she pointed out, the problem was much more confined in scope. "At that time," she added, "sex taboos were much stronger than they are now and the moral tone of family and community life was sturdier than it now is." Her statement which immediately followed, namely, "Sociologists would agree that the last quarter century has witnessed a gradual weakening of the moral life of the family and community life,"

one finds little difficulty in accepting.

I have noted the causes of our unhappy family situation. To do that is also to suggest the necessary remedies. Even had I the time it would hardly be necessary to go back over the field to detail the respective remedies. This is not to suggest, however, that the remedies can be easily applied, or that the task of reconstructing our family life is a simple one. The truth lies quite at opposite poles to that. A most dreadful and truly

discouraging situation confronts us. The best of wishes, standing alone, will prove utterly ineffective as correctives. Only gigantic efforts will accomplish the task of reconstructing our family. Our tasks as Catholics are, of course, clear. But I, for one, am not convinced that the American people generally have either the will or the energy to do their part of the job. Certainly I am not convinced that they have both. Yet, the alternative is truly most disconcerting.



Population of England

A sad commentary on the spirit of the times is revealed in the declining birthrate during the past seventy years. "We have today," said the Home Secretary recently, "among the 41,000,000 people of England and Wales the same number of children that were in 1876, when the population was but 24,000,000. At the time of the Boer War, over forty years ago, there were 1,500,000 more children in England and Wales than there are today. On the basis of present trend, if uncorrected, our population would be halved by the end of this century." The present trend will surely remain uncorrected until religion is brought back into the lives of the people. Said the Queen of England in her broadcast to the nation: "It does seem to me, that if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes the very place where it should start."—THE RECORD, *Perth, Australia*, October 6, 1943.

A Word on Italy

JOHN MURRAY, S.J., Editor of the *Month*

*Reprinted from THE SWORD OF THE SPIRIT**

THE famous Mr. Dooley was once asked whether he was a Roman Catholic. "Indeed, I'm not," he replied, "I'm a Chicago Catholic." There are times when we are very wary of that same question, especially if there should be some suspicion of the Branch Theory about the questioner. But—the Branch once dropped and the theory forgotten—we are proud of the double appellation. We are members of the Church of Christ that is Catholic in its circumference and Roman at its very heart.

"All roads lead to Rome," declared General Alexander late in October, "but the roads are mined, and the bridges down." When we reflect upon the northward advance of the Fifth and Eighth Armies, the notion of a crusade springs inevitably to our minds. President Roosevelt has put the thought into words. There is this crusading element in the advance of our troops towards the Tiber. They are moving to the relief of the Holy Father and of Rome.

The Italian situation is now clearer. In the first place, it is evident that the puppet Fascist Government, with the ex-Duce at its head, commands no loyalties and exercises no important functions. Its seat is reported to be at Cortina d'Ampezzo in the Dolomites, near to the Italo-Ger-

man frontier but far removed from the scene of today's events. Indeed, the escape of Mussolini from his rock-creeping hotel in the Abruzzi has proved to be another of those happy accidents that turn out to our advantage. In our hands, he would have been an embarrassment; and round his name in exile or prison a legend might have grown. As a German tool, he is finally discredited in Italian eyes.

It is just as evident that the Italian King and Marshal Badoglio enjoy whatever confidence the war-weary people of Italy have to repose in any Government. Badoglio has agreed to broaden the political basis of his administration, when the time is ripe, when his country is freed from the invader. Critics of Badoglio in the British Press speak of his Government as "make-shift" and temporary but they are growing more cautious in their alternative suggestions. Amg reports from Southern Italy that it has discovered no evidence of those hosts of liberal and democratic leaders in which the peninsula was gaily thought to abound.

The first task is obviously a military one. The Germans have to be driven from Italian soil. It is now seen that this will involve much fighting and probably many months. Prophecy is a risky business, but it is

* 68 Gloucester Peace, London W. I. England, November 4, 1943.

not unlikely that the German front in Northern Italy will eventually be turned through operations in the Balkans or even by a descent upon the coasts of Southern France. The Allies' advance to Rome should be merely a question of time. But over the Appennines to the foothills of the circle of Alps—that is quite another matter. In the meantime, the Italian people, especially in the North, are suffering. In a long interview with British journalists, Badoglio pointed out that the Italian army was even now rendering large services to the Allies, one of these being the guarding of all lines of communications and airfields, behind the British and American advance. As that advance continues, the services rendered by Italian soldiers will be even more valuable.

THE SECOND TASK

The second objective for the Italian Government and people must be that of cooperation with the United Nations in the future settlement of Europe. The term "co-belligerent" is necessarily vague. Indeed, the position of the Italians must remain somewhat vague. They must give up the ill-gotten gains they had secured during their Axis period. The Greeks and Yugoslavs have legitimate grievances which they must have the opportunity to plead against their former oppressors. Abyssinia has gone as also, presumably, the Northern African possessions. But some proper and worthy place must be found in the peace set-

tlement for the intelligent, attractive and generous people that the Italians are. They are a people to whom Western civilization owes an immense debt—as great as that owed to any other nation of Europe. The tragedy has been that they were persuaded by evil counsellors into military adventures, for which neither the nature of the Italian peninsula nor the character of the Italian people was suited.

Yet, we should beware of attributing this wrong and restless spirit to Fascism, and to Fascism alone. It was Bismarck, more than half a century back, who remarked that the Italian nation had a large appetite but very poor teeth. The second Abyssinian war was no more iniquitous than the first, which was waged in the democratic and supposedly non-aggressive days. And it was pre-Fascist Italians who seized the islands of the Dodecanese.

Meanwhile, Pope Pius XII remains quietly in the Vatican, and towards the Vatican are directed the glances of the Roman people. For them the Pope is a tower of strength and a guarantee that they will not suffer the savage treatment that has been meted out to Italians elsewhere. The power of the Spirit, symbolized by the Holy Father, can still cow the violence of brute force. The Pope has grown in stature, in Italian eyes, during these recent weeks. Yet he is, in a measure, isolated from his subjects in other lands. On October 8, Dr. Downey declared, in the name of the

Hierarchy of England and Wales, that the Pope was "virtually a prisoner in the hands of the Germans without freedom of access to his spiritual children throughout the world."

The Pope's position was difficult enough in a belligerent country, while Italy was at war with the Allies. It is far more awkward and complicated now that Rome is held by the German army. There is a cordon—I had almost written a *cordon sanitaire*—outside Vatican territory. German propaganda tells us busily that the Papal Swiss guards are fraternizing cordially with the German sentries. Possibly they say "Good Morning" to one another, for it is at least true that the mother tongue of the Swiss guards is German. But that—I imagine—is all. The Vatican Radio is largely silent; and with the Central Post-Office in Nazi hands, Vatican telegrams can be controlled. All Catholics must be conscious of the real need to pray for the safety and intentions of the Holy Father.

THE IDEA OF ROME

Italy's collapse and the Italian abandonment of imperialistic designs has changed the emphasis upon the name of *Rome*. Under Fascism, and even since the establishment of the Kingdom of Italy, Rome has been made synonymous, in certain Italian minds, with modern Italian advancement: like Paris, London and other towns, Rome was a name of national policies and ambitions.

When I was in Rome during the spring and summer of 1938, I paid several visits to the very interesting *Mostra Augustea della Romanità*, that was open for a whole year and was intended to commemorate the bi-millenary of the death of Augustus, ancient Rome's first Emperor. Excellently arranged, it glorified ancient Rome and tried to link with it the new Rome of the Fascists. There were pictures, for example, of two triumphal arches, the first at Bolzano, the second in Libya, which were then associated with the Arch of Constantine, in Rome itself. Then followed the simple and yet ominous declaration: "The series has recommenced." Another parallel was sought between the obelisk transported to Rome by Augustus to celebrate the submission of Egypt to ancient Rome, a monument still standing in the Piazza del Popolo, and a new obelisk transferred to Rome which is symbolic of the Italian conquest of Abyssinia.

And yet, throughout this well-planned exhibition ran another note, not so emphasized but all the time clearly there. It was the note of Roman *universalism*, of the international or better the *supernational* Rome, that is the Church. The passages, set around the Christian sections, betrayed more perhaps that was intended by the men who organized this exhibition. There was the line of St. Paulinus of Nola declaring that "the barbarians now learn to proclaim Christ with a Roman heart," but next to it

lay the sentences of St. Leo that proclaimed Rome's true greatness. *O Roma Felix*—fortunate Rome—but for what reason? Because of Peter and Paul who converted the "mistress of error" into the "handmaid of truth." It was the Church of Christ that set a crown of immortality upon the brow of that Imperial City and, in a sense, of that Empire, too, when both were falling, and falling heavily laden with the burden of their mortality.

This war and the peace that is to follow it will bring many changes to Italy. One of them will certainly be the greater prestige and importance of the Holy See in Italian outlook. The shoddy dreams of material conquest will have faded and the Italian people will have understood that its true greatness cannot be found in the exploitation of native races or in the seizure of islands that belong to smaller Powers.



Security and Freedom

We favor the settlement on the land of men in the armed forces, upon the conclusion of the war. Carefully selected because of previous farm experience and given every inducement to return to the land, they will prove to be among the Nation's best assets. Money wisely spent for such a purpose will bring rich returns to the country in years to come. No better bonus could be given them. Farmers who own the land they till and cultivate have ever been rugged champions of Democracy's twin ideals, security and freedom.—*Resolution adopted at the 1943 Convention of the Catholic Central Verein.*



Sincerity

Cardinal Hinsley was fond of saying that the test of sincerity for the Allies is the ultimate treatment of Poland, to preserve whose national integrity we went to war with Nazi Germany.

It may be said that for Catholics the test of Soviet sincerity is Stalin's willingness to allow real freedom of religious worship.—*The Rev. J. C. Heenan.*

The Beauty of the Mass

RT. REV. THOMAS F. McNALLY, LL.D.

*Reprinted from the SENTINEL OF THE BLESSED SACRAMENT**

RELIGION is always associated with beauty. This is especially true in the temples of the New Law, but here the beauty is unique in that it has not been sought. It has developed through a process by which the ordinary things of life have been gloried and made beautiful, because they are used in worship and service of God. As we study the antiquity, the history and the significance of the instruments and accessories used in offering the Holy Sacrifice of the Mass, the glory and the beauty become more and more apparent. Ceremonies, rites and even the words of the Divine service have a richness of meaning and application not only because they are used in the worship of God, but because they have been inspired by God Himself.

We know from reading the Old Testament that God prescribed with meticulous detail the vestments and ceremonies that were to be used in the ancient sacrifices. These old sacrifices were but the shadow and the symbol of the supreme sacrifice of the New Law, the Holy Sacrifice of the Mass. Surely the Church in choosing the rites and ceremonies, the vestments, the prayers and hymns incidental to the New Sacrifice must have had the special guidance of the Holy Spirit.

There is not a word, not a gesture, not a seeming decoration that

has not a profound significance, an antiquity of origin, a beautiful and inspiring symbolism. Thus the candles that burn on our altars whenever Mass is to be offered remind us of the centuries of persecution at the beginning of the Christian era. When all religious exercises were prohibited under the penalty of death, the early Christians were literally forced under ground. In the darkness of the Roman catacombs the Sacred Mysteries were enacted in the light of candles. And to this day candles burn on our altars while Mass is said, in memory of the two million men, women and children who suffered martyrdom for their faith in Jesus Christ.

One of the requisites for saying Mass is the altar stone, a receptacle containing the relics of a martyr. This is also of ancient origin, for when the first Christians were put to death, the faithful brought their remains to the catacombs for burial, and Mass in honor of the martyr was offered with his tomb for an altar. The altar stone of today links us to those early Christians and becomes a symbol of the unbroken continuity of Catholic worship.

The vestments worn by the priest while saying Mass are emblems of the Passion and Death of Christ of which the Mass is the solemn rep-

* 194 E. 76th St., New York, N. Y.

resentation. The amice of white linen, fastened over the priest's shoulders, recalls the scarf which the soldiers placed over the head of Christ to signify that He had been condemned to death. The alb or white toga is symbolic of the white robe with which Herod clothed our Saviour in derision before sending him to Pilate. The cincture, a white cord worn around the waist, is an emblem of the rope by which Christ was dragged through the streets of Jerusalem. The maniple on the priest's left arm reminds us of the chains which bound Christ to the pillar during the scourging. The stole is worn crossed on the breast as Christ's arms were bound across His chest when the soldiers put a reed in His hand for scepter and mocked him: "Hail, King of the Jews." The chasuble, the outer garment which hangs from the shoulders, comes from the ancient garment of honor, lest we forget that Christ was King even while He was mocked and scourged and crucified.

The varying colors of the vestments have their own significance. White, symbolic of holiness and purity of life, used on all Feasts of our Lord except those relating to His sufferings; on Feasts of His Blessed Mother and of Saints who were not martyrs. Red, the figure of blood and fire, used on Feasts connected with the Passion of Christ, and on Feasts of the Apostles and Martyrs. Green, color of hope and the symbol of growth, used on the Sundays after

Pentecost corresponding to the period after the Church was founded, reminding us of the hope of Christ and His disciples that the Church would grow until it covered the whole earth. Purple, the penitential color, worn during the Church's seasons of penance—Lent and Advent. Black, the sign of mourning, is reserved for Good Friday and for Masses for the dead.

WHY LATIN

Again there is a beautiful significance and a quite logical reason for the use of Latin as the official language of the Catholic Liturgy. Because it was the prevailing language at the time Christ founded His Church, it naturally became the depository of the treasures of sacred literature. The Church of Christ was to be a universal Church; hence it must have a universal language. Christ commanded: "Go, teach all nations," and all nations have been taught each in its own tongue. Latin, the universal language of the liturgy, is the bond of unity. When traveling abroad, a Catholic of any nationality, even though he be ignorant of the language of the land in which he finds himself, is in his Father's house once he enters a Catholic church. When the Sacrifice of the Mass is offered, he hears the same words, sees the same vestments and accessories, participates in the same rites familiar to him in his own church in his own country.

Here is the real beauty of the House of God, here the real glory of the place in which He dwelleth—the Blessed Sacrament of the altar. That altar may be erected in one of the famed age-old Cathedrals of Europe that is adorned with priceless works of art; or in a beautiful modern parish church or in a rich suburb of a large American city, or in a rude hut in the heart of the African jungle. It may be made of costly marble or colored wood; or, perhaps, of a table or packing case pressed into service in the recreation hall of an army camp. But wherever it may stand, whatever it may be made of, the altar is a focalizing point, the inspiration of all the beauty and all the glory of the House of God, because it is the place where the Holy Mass is celebrated.

During the progress of that most sacred drama, believing souls kneeling in worship are transported in spiritual joy to the summit of a hill overlooking the City of Jerusalem. Time and space now have no meaning. Centuries melt away; lofty mountains, wide spreading lakes and deep rolling oceans are swept away like frail barriers in the path of an on-rushing flood. All surroundings lose their reality for, lo, at the moment of consecration, we find ourselves on Calvary. The altar becomes another cross. He Who once on that blood-stained wood of the tree offered Himself as a victim of sin to appease the offended majesty of His Eternal

Father, now on the altar renews the act of Love that in its height and depth is so incomprehensible to the minds of men. He Who kept His tryst with Death on the hill of Golgotha, and gave to God the Father the first true and adequate act of sacrificial adoration, here on the altar repeats that sublime declaration of dependence and allegiance for the children of men.

We may thrill to the beauty of the House of God, of richly colored stained glass windows, of high vaulted ceilings, of artistically decorated walls, of ornaments of silver and gold. We may discourse at great length on the beauty that surrounds the Mass, beauty woven from silk and gold, beauty wrought by the chisel and brush; beauty fashioned by the sunlight streaming through exquisitely colored stained glass windows; beauty born of majestic ceremony and enchanting music. But the one deep, lasting and abiding glory of this Sacred Sacrifice, that which gives it meaning, purpose and power is its reality—the divinely revealed truth that it is the very same sacrifice as the Sacrifice of the Cross, only the manner of offering being different.

All nature reflects the glory and the power of God. The jewel-like stars and planets above us and the tiny wild flower at our feet speak to us alike of His omnipotence. In a universe so vast that we can but guess its magnitude and its content, every fragment is guided unerringly in its

appointed path by immutable laws that tell us of His wisdom and His justice. The luster in the heart of a flawless gem, the fragrance of an exquisite flower, the swift grace of a bird in flight reflect faintly, yet truly, the ineffable beauty of Him who made them. But nowhere in all the vast extent of the universe will we find anything comparable to the

beauty of the Mass, which is not a mere reflection of God's love and mercy but a real, true re-enactment of His supreme sacrifice on the Cross for the redemption of the world. That is why we cry out in the words of the Psalmist of old: "I have loved, O Lord, the beauty of Thy house; and the place where Thy Glory dwelleth."



Eucharist

The Eucharist, according to the testimony of the holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the Incarnate Word is united with individual men—*Leo XIII in the Encyclical MIRAE CARITATIS, May 28, 1902.*



Lawyer in Heaven

Apropos of nothing, save an editor's desire to "unlax" on occasion, we offer this little thought to the lawyers and sheriff's officers of San Diego. St. Yves is one of the Breton saints and also the Patron of lawyers. The Bretons say "there's not a saint in Brittany like St. Yves." Margaret Yeo, the well-known author, has collected many legends about him. One of the most typical of the legends clustering round him is that which tells how he slipped into Heaven one day when St. Peter was off duty. On his return the keeper of the keys told Yves to clear out at once, as lawyers were not admitted to Heaven. The intruder, however, was more than a match for the heavenly porter and lodged the objection that éviction was illegal unless performed by a sheriff's officer. Not one was to be found in Heaven and so the lawyer saint won his case!—*THE SOUTHERN CROSS, San Diego, Calif., August 27, 1943.*

THE EDITORIAL MIND

Can't "Say" Mass

TIME Magazine has developed a sharp efficiency in selecting irritating words to be used in reference to religious matters, especially where the Catholic Church is involved. Thus, in its account of the "Independence Day" proclaimed in the Philippines by Japan, *Time* said: "In Manila . . . Philippine priests muttered special masses"; the word, "muttered" is about the most contemptuous that could have been chosen.

But this designedly disrespectful term is a reminder that many Catholics, in writing and speaking of the Mass, use expressions that are inaccurate and misleading, and therefore improper. "Mass was said," "The priest will say Mass," "Mass will be read," "A High Mass was sung by the pastor" are some of these. (The daily papers occasionally speak of "holding" or "conducting" or even "performing" Mass!) It is obvious that if a Mass were merely "said," "read" or "sung," it would be invalid, since certain actions are essential to its integrity.

Inasmuch as the Mass is a real Sacrifice, the proper verb to be used in describing it is, clearly, "offer."

One offers a sacrifice; it is impossible to "say" or "read" or "sing" it. "Celebrate" is tolerable, as it has been sanctioned by usage, and connotes the enactment of the entire prescribed ritual; but "offer" is unquestionably the more meaningful, and accurate, word.

Similarly, it is not good Catholic terminology (except, perhaps, by way of reproach) to have the congregation "hearing Mass" or "attending Mass." The faithful are supposed to participate in the offering of the Sacrifice and therefore they "assist at Mass," at least they should. To be merely present while Mass is being offered is not enough; some measure of co-operation with the officiating priest is required. To see the ritual actions, to hear the chants and the audible prayers, to read the Missal as the liturgy unfolds—these are the aids to devotion and fervor that go to make up participation in the Holy Sacrifice.

To be satisfied with the expression "say Mass" and "attend Mass" is to dull appreciation of the sublime meaning of the central act of Christian worship; it is almost an acceptance of the disrespect evidenced by *Time* with its "mutter" or by the secular papers that speak of "holding" Mass, the same as they speak of "holding" a card party. On the other

hand, to insist on the ideas of "offering" and "assisting," where the Mass is concerned, is to uphold its spiritual character and thus help develop a better appreciation of its profound significance. — PITTSBURGH CATHOLIC, *Pittsburgh, Pa., November 4, 1943.*

Europe's Children

THE saddest, dreariest, most heart-breaking aspect of modern war is not battle, in which the soldier has literally a fighting chance. It is the suffering among civilians in occupied areas. Old people and children suffer most, and of those two groups the children are the most sorrowful spectacle. A pamphlet of the International Labor Office, published in Washington, speaks of 40,000,000 under 15 years of age still alive in occupied Europe. Shortages of food, clothing, housing, fuel and the means of sanitation have sent up the death rate, and many of these boys and girls will die. Many who survive will never grow to their full stature or enjoy good health or be physically fit parents for another generation. Hitler's butchers will be destroyed, but they will leave their foul brand on every race in Europe which has felt their power.

To those who were born only to be starved and stunted must be added the children who would have been born if there had been no war. In 1940 and 1941 alone, France had an

excess of deaths over births of 366,648. The deficit, aggravated by the fiendish German policy of keeping perhaps a million and a half French fathers in captivity, must be greater now. Greece has lost one-twentieth of its population. The losses in Poland may be horrifyingly greater.

Some food has been sent into Greece. That system might be extended to other starving countries, though there would always be grave doubts as to German good faith in any place or at any time. Certainly Charity's first task should be to feed the children. They are the only future Europe has. Only if they are brought back to health and strength will the diabolical Hitler-planned plot against European civilization be financially frustrated.—THE SUNDAY OBSERVER, *Pittsburgh, Pa., Dec. 5, 1943.*

Juvenile Hoodlums

A WRITER in a daily paper asserts that the sociologist may be able to explain it, but the average man "will never understand how ordinary boys could go out and without provocation and in cold blood shoot down innocent people."

This shocking incident has been multiplied many times in different ways in recent rioting in various parts of our country.

It is an outcropping of what the *Detroit News* terms "modern muckrism." "While fighting international

hoodlums," says the *News*, "we find we have been nursing a race of minor monsters hardly distinguishable from the Nazi in spirit. Perhaps they derive from Hitler, but the circumstances which permit them to flourish were already here." By way of illustration, the paper tells of "boys from a good neighborhood jailed in Canada for tearing down fences, terrorizing passersby and tossing a lad into deep water. . . ."

If such lads and those who shoot people in a sporting spirit had a keen sense of regard for the rights of others, for the lives and property of fellowmen, they would not indulge in hoodlumism and savagery. And they would respect the rights of their fellowmen if they had a lively belief in God and had learned that some day they must give an account of all their actions to God—even if they escape punishment here.

Secular education, enlarged opportunities for wholesome recreation, vocational counsel, etc., are urged by some as cures. Such palliatives, in the well-founded opinion of the *Michigan Catholic*, will help to curb criminal outbursts among youth; but the only thorough-going remedy with all except the moron-minded is respect for the rights and persons of others founded in respect for God and His commandments.

Large numbers of youth are growing up without a strong faith in God that would curb their passions and guide them safely through the

difficult social conditions and upheaval of our times. That is why the thing that some thought could not happen did happen; and it will happen again and again somewhere until the causes are removed.—THE WANDERER, *St. Paul, Minn., August 19, 1943.*

Social Disease

THE enormous growth of social disease is arousing alarm among those who are fully acquainted with the facts—the service and health authorities, social workers and the police: and vigorous pleas are being made in the press for action to check this menace, which not only endangers the health and efficiency of the present generation of Australians, but also adds another factor to the many already existing which serve to diminish our national fertility.

It is urged that two things hamper, at present, the remedial and preventive measures which are desirable—ignorance and shame; and it is desirable, we are told, that both should be fought in the public interest. "We must get rid," says one press writer, "of the notion that sufferers from V.D. are inevitably 'sinners' (since innocent wives or husbands can contract it from infected partners), and must seek to dissipate the sense of shame which prevents afflicted persons seeking the medical help they would immediately obtain if infected with, say, typhoid fever." Now, it is per-

fectly true that the diseases in question can be contracted innocently—though the proportion of innocent as compared with morally guilty sufferers is small, as doctors are well aware. No rational person, Christian or not, will deny the necessity of education with a view to preventing the spread of a social plague so virulent, by impressing the people with the need of seeking proper medical attention, and making them aware of the evils which may arise from their failure to do so. We would suggest, however, that the policy of seeking to "dissipate the sense of shame," whatever momentary convenience it may have from the point of view of making things easier for the afflicted, is a highly dangerous one from the moral standpoint, which cannot be divorced from that of social well-being.

The indiscipline in youth and adult life which has caused this, together with so many other social evils, is due very largely to the decay of personal moral standards, and the loss of shame regarding illicit sexual relations. These are too often regarded as the effect of a natural impulse not

to be denied, as offenses against "man-made law" which only the Puritan judges with severity. Indeed, among large numbers of our community, indulgences of this kind in the case of unmarried persons are regarded without the least reprobation, provided no one is "got into trouble." A moral atmosphere in which V.D. is no longer held shameful, and is regarded as a disease like any other, is not, then, an educational objective which we can hold to be desirable. On the contrary, we are convinced that any soundly-planned campaign against this evil must be based on a recognition that sexual promiscuity is the enemy to be fought.

The best way to diminish social disease is to awaken the public conscience; the best "education" to combat it is the moral and religious training which is denied to the bulk of our children in the schools; and one of the first protective measures which we require is the protection from the artificial emphasis on sex which is the bane of our decadent society.—THE ADVOCATE, Melbourne, Australia, April 22, 1943.

Religion and Progress

When Christ is enthroned in the minds and wills and hearts of men, they will reflect Him in their social relations and walk the avenues of true progress. No amount of material progress, no material advances, unless men acknowledge their Saviour, will give us a beneficent social reconstruction. There is an intimate, unbreakable connection between being a son of God with your whole heart, with your whole mind, and with all your soul, and true civilization.—*Most Rev. Samuel A. Stritch.*

Vatican, Sanctuary for Jewish Scholars

*Reprinted from ZEALANDIA**

WHEN he engaged Jewish scholars for the libraries and academies of the Vatican, Pius XII followed in the footsteps of his illustrious predecessor, whose devotion to learning knew no bounds of race or creed, and who gave proof of his magnanimity by helping Jewish professors, ousted from Italian universities, to continue in the shadow of St. Peter their scientific work.

On his own initiative, Pope Pius XI proposed the late Dr. Tullio-Levi-Civita, Italy's greatest physicist and professor of mathematics at the University of Rome, for membership in the Pontifical Academy of Science, the highest scientific body under papal patronage. And this at a time when Levi-Civita had been rejected by Mussolini's Italian Academy on racial grounds. The Pope also appointed him chairman of the commission entrusted with the awarding of the Papal Prize, "Premio Pio XI." Indeed, so high was the esteem in which Pius XI held Levi-Civita that, upon the death of the president of the Pontifical Academy, Father Gianfranceschi, it was rumored for weeks that Levi-Civita was in line for the post.

In 1938, Pius XI admitted the late Professor Vito Volterra, another famous Italian-Jewish mathematician, into the "Pontificia Academia delle Scienze." As a scientist, Volterra

ranked high, holding honorary degrees from the Sorbonne, Cambridge, Edinburgh, Oslo, Stockholm, and being president of the International Institute of Weights and Measures. He had been dismissed from his professor's chair because he had refused to take the Fascist oath.

"God is the Master of the Sciences," ruled the Pope, as he referred to the membership of Professor Volterra before the entire academy. "All human beings are admitted equally, without distinction of race, to participate, to share, to study and to explore truth and science."

This was the spirit that guided Pius XI in gathering to the bosom of the Vatican the great Jewish scholars cast out by Fascist Italy. And this same love of learning and justice guides the present Pontiff. He displayed his magnanimity toward the Jews when he was informed of the dismissal of Professor Roberto Almagia from the chair of cartography at the University of Rome. Within twenty-four hours, he asked that Almagia be invited to the Vatican.

Almagia's fame as a geographer and as an expert on ancient and medieval maps was world-wide. In 1927 he was a member of the Italian Geographical Mission in Palestine. And he published a monograph which was an important contribution to precise

* Box 845, Auckland, C 1, N. Z.

knowledge of the Holy Land's topography and geography.

The Vatican possesses the greatest collection of old maps in existence. And thus the acquisition of Almagia to the Pope's official family of scientists was of immense value in the care and cataloguing of these priceless documents of the past.

Almagia has become a familiar figure today as he enters Vatican City by the St. Angelica gate to take a short cut to the library. He is saluted by the Swiss Guards as an official, and daily pores over the worn and torn parchments on which the ancients gave to us their concept of what the world and its parts looked like. Often he exchanges a word with Cardinal Tisserant or Cardinal Mercati, famed Vatican librarians and scholars who continue to visit the archives.

Fully as impressive is the figure of Dr. Giorgio Del Vecchio, who was, before the days of Mussolinian racialism, the "Rettore Magnifico" of the University of Rome, and Dean of the Faculty of Law. To him must go the credit for the construction of a score of new buildings known as "University City" on the outskirts of Rome.

As with Professor Almagia, so with Del Vecchio, Pius XII asked that the discharged "Rettore Magnifico" be invited to the Vatican. When the learned jurist presented himself for audience, the Pope received him with his hands outstretched. He expressed to him his sympathy and then

recalled that Del Vecchio, as Rector of the University of Rome, had restored the Catholic chapel to the use of the university chaplain and the students. It had been closed for fifty-six years, following the fierce quarrels between Church and State from 1870.

SPIRITUAL VALUES

"Conservation of spiritual values," said the Pontiff as he looked at Del Vecchio, "is the greatest of all tasks in our day amidst these storms of godlessness now sweeping the world."

Del Vecchio was assigned to research in the field of Roman jurisprudence.

Quite as striking is the case of Dr. Erwin Stuckold (now Stuecoli), formerly one of Germany's most skillful diagnosticians. He sought refuge in Rome following the Nazi waves of persecution in 1933 and 1934. He had been the official physician both of the Italian Embassy and the Apostolic Nunciature in Berlin.

His fame had gone before him to Rome and, upon his arrival, he was made consultant of the corps of physicians attending the late Pius XI during his last illness. Pius XII reappointed him and, although the Italian Government has prohibited him from practicing outside Vatican City, he has become the regular physician of a number of Vatican personages.

Pope Pius XII, like his august predecessor, is following Vatican tradition. And while keeping a strict line

of demarcation between what is faith and what is science, he is protecting and placing many Jewish scholars under his patronage in recognition of their scientific achievements. Just as Pius XI never permitted race or religion to influence his awards for scholarship and discovery, so Pius XII has appointed and commissioned many

Jews of learning in the academic institutions of the Holy See. There they are free to carry on their work.

These magnanimous acts of the Vatican, together with the bold challenge flung to the rulers of Vichy and their godless Nazi masters, reveal the wide abyss separating Christianity from Fuehrer worship and violence.



Church and Science

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. No! in submitting his mind to the revelation of the Word, the supreme Truth from whom all truths must flow, man will in no wise contradict what reason discovers. On the contrary, the delight which will come to him from the divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches of learning amply suffice to refute this calumny. It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism. It has preserved and transmitted to all generations the precious treasure of literature and of the ancient sciences. It has opened the first schools for the people and crowded the universities which still exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest, and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been eclipsed.—*Leo XIII, Apostolical Letter, March 19, 1902.* (Trans., in *The Great Encyclical Letters of Leo XIII*, p. 570. Benziger).

The Crisis of the Spirit

COUNT JOSEPH DELLA TORRE

This article, from the pen of the Editor of the OSSERVATORE ROMANO, originally appeared in the NOUVELLE REVUE DE HONGRIE, July, 1943. Reprinted from the ENGLISH CATHOLIC NEWSLETTER, October 16, 1943

WE wonder how far men realize the evil results of that doctrine of secularism which tries to divorce society from religion, from Christian thought and Christian standards. The attempt to separate religion from social life, to make an independent and utilitarian code of morals, to destroy the sources of faith in God and Christian values, is to drain society of its spiritual life. The social organism, impoverished and inert, becomes the easy prey of materialism, a disease that spreads quickly through every class and attacks both family and individual. It does more than corrupt civilization and society; it corrupts the very roots of our humanity. The cult of force, the legality of success, the greed for domination, conquest and pleasure, selfishness, the lack of any vision beyond this temporal life and beyond the earth and land for which men quarrel, the disregard for human brotherhood and the outbursts of hatred that incite and nourish strife, these are the things on which the nations, as well as classes, families and individuals are fed.

It is not that justice, right, morality, and idealism are ignored, but these words have lost their absolute meaning and have become relative and opportunist. There are as many

justices, rights and moralities as there are motives and actions; these concepts have lost that essential value which sets them above passions and arbitrary interpretations. They have become mere tools for domination, success and victory; they are the property of the strong, and the victor calls on them in support of his plans and declarations, whether his aims be noble or base.

A glance at the world today shows how common is this phenomenon; the more society sets itself against religious and Christian concepts, the more glaring it becomes. Its influence is everywhere, in the realm of learning, culture, thought and politics. It is present in social movements; it stamps international relations; everywhere it betrays its origin.

It is from diametrically opposite principles that Christianity proceeds when she draws to herself the spiritual forces and currents of the world.

If we retrace the road taken by the Papacy in the last 200 years we shall see in all its splendor and light the greatness of its work, not only religious but secular and human.

The Papacy is excluded from the field of politics, the forces that direct Society, and States no longer admit

the kindly influence of the Church; the consciences of men instead of being subject to the free and complete power of God are in bondage to the temporal powers; these are the conditions in which the Popes raise their voices in a series of Encyclicals and Allocutions and fulfil a new mission in the world; for these are now the vital channels of communication with the world of souls and the soul of the world.

HERITAGE OF CIVILIZATION

Material progress has happily made this easier and has given the Church and her Head a unique means of apostolate. The press and radio have broken the physical barriers between the "*omnes gentes*" and he who fulfils the command "*ite et docete*." At no time in her long existence has the Church had such chances to make her voice heard in every home throughout the world, to make it ring out on the streets and crossways, to bring it to individuals and groups, to the hermit or the crowd. The Pentecost of old gave the gift of tongues and wisdom to the apostolic college, the gift to speak and understand every language; now Divine Providence, working through the genius of man, has created a new Pentecost that overcomes the limits of space.

In 1740 Benedict XIV begins this mission of guarding and preserving the heritage of civilization. In his first Encyclical, *Ubi Primum*, he

calls for the proper preparation of the clergy in morals and doctrine, and stresses the importance of the teaching and example that, from now on, the Church, as guardian of the spiritual flame, will alone be able to give. Later in the *Caritas quae* of 1791 Pius VI condemns the civil oath imposed on the French Clergy, and above all deals with the dangers that beset the Shepherd and Master from worldly blackmail that makes barren the riches of the spirit. Clement XIII in his *Christianae Reipublicae* (1766) passes from teaching to books and from books to actual life and warns men against a corrupt Press that threatens to sully the pure light of the spirit. Pope Benedict XIV in his *Visi Parvenit* (1745) against usury and greed, and in *Intercetera* (1748) against riotous living, sought to purify those conventions and codes of life which are the very breath of the soul.

The Pontificate of Pius VII, the first pontiff of the 19th century, reveals with the courage of the martyrs the unshakeable primacy of the spirit over brute force; this was the Pope who was to endure the pain of exile and prison, and then at Fontainebleau the pains of the spirit and of conscience, when alone, a prisoner and sick, he refused to yield, but, protesting, annulled what force had tried to impose upon him; who later, when at last free, forgave his persecutor and ordered prayers to be said for him.

It was this pontificate to which

Leo XII paid homage in proclaiming the jubilee of 1825 and which Pius VIII defends in his *Traditi humilitati* (1829) when he wrote "there is perhaps no more monstrous impiety than when men give the same praise to truth and falsehood, to virtue and vice, to righteousness and to baseness. The peoples must be protected from imposters." And this Pope did so by denouncing all lapses from strict truth, lapses which for the spirit are like the twilight that heralds night.

The three Encyclicals of Gregory XVI, *Mirari Vos* (1832), the *Singulari Nos* (1834) and that against Biblical Societies (1844) are faithful to this principle in the religious and social sphere, and Pius IX found the ground prepared for his *Qui Pluribus* (1846) in which with the same insight he denounces belief in triumphant materialism and all those errors that submerge the mind; and for his *Noscitis et nobiscum* (1849) which exposes Communism and Socialism as the denial not only of all religious dogma, but of all spiritual reality. The *Quanta Cura* (1864) and the *Syllabus* complete the defensive action of the Papacy by condemning the sources of all moral and social disorders, pantheism, naturalism, rationalism, indifferentism and, because of its social and political consequences, liberalism which binds the consciences both of peoples and individuals to material things. The calling of the Council and the proclamation of two dogmas were a clear challenge of the spirit to that

materialism which thought all resistance was over; they were a triumphant assertion of that Papal Infallibility which received by Revelation the divine command to guard and teach the Truth.

The Papacy could now pass from the defensive to its constructive task. The whole work of Leo XIII for a Christian solution of political, social and economic problems, his code for the State, family and Christian labor, unfolded new horizons. His Encyclicals *Diuturnum* (1881), *Nobilissima Gal-larum Gens* (1884), *Immortale Dei* (1885), *Libertas* (1888), *Sapientiae Christianae* (1890), *Au Milieu* (1892), *Rerum Novarum* (1891), *Permoti Nos* (1895), and on the dawn of the new century the *Graves de Communi-re* (1901) may all be summed up under the title "The City of the Spirit," so logical is their Christian argument. Pius X in *Pascendi* (1907) attacks the last stronghold of rationalism; Benedict XV and Pius XI in the Encyclicals *Ad Beatissimi* (1914) and *Ubi Arcano Dei* (1922), as their predecessor in *E Supremi Apostolatus* (1903), diagnose a crisis that was becoming every day more acute, and whose real cause was jealousy, envy and inequality in earthly goods.

In all these encyclicals the same accusation rings out: No ideas or systems of freedom, justice or equality, no cooperation between classes and individuals, no peace or social prosperity, no balanced relationship between persons, families or States, can

ever be stable unless men admit the value of the things of the spirit, the spirit which in Christianity and nowhere else is perfectly revealed and realized. The order that flows from her is the only one that can replace force by justice; otherwise it is force that dominates and dictates. Whether it be called anarchy or tyranny, oligarchy of nobles or of demagogues, the result is chaos if compared to the only true and human order that comes from the hierarchy of moral values.

To find such an efflorescence of scientific thought, of scholarship and teaching joined to spiritual claims, on the very points where materialism and positivism had launched their most destructive attacks, one must go back to the golden age of medieval learning, when the new universities asked the Pope for the privilege of granting the degrees of doctor and "*ubique docendi*": the age, let us never forget, when the triumph of the spirit reached its zenith.

MISSION OF THE PAPACY

The Papacy was ready to fulfil its great mission—in turn it passed from the laws and customs that govern the peaceful cooperation of States to the laws and customs of international justice; from domestic and national society to the society of nations. She upheld the same principles, the same truths, the same laws of the spirit. The death of Pius X just at the outbreak of war seemed to put an end to all appeals for peace. The Holy

Father feared the slaughter of souls and civilization even more than the slaughter of lives; and had made every effort to avert it. This heritage of care and anguish passed to Benedict XV whose name is among those of the great benefactors of mankind. All that this Pontiff planned for the amelioration of war, of its passions and hatreds, all he did to prevent an abyss between nations so that charity, instead of being drowned in blood, might stand firm against the fury of battle, all this belongs to contemporary history. His peace note of August 1, 1917, stated the principles of international Christian Law, and urged that arbitrary force might yield to justice and law.

Pius XI unceasingly insisted upon the spiritual foundations of a peaceful and organized society of nations. After the war, throughout his long pontificate, he persistently told the world that it must go back to ultimate causes; though distant and remote, they were often the most important. In a series of Encyclicals from *Quas primas* (1925) to *Quadragesimo anno* (1931), *Divini Redemptoris* and *Mit Brennender Sorge* (1937) he found the causes of unrest in present day codes of life, in the contempt for the family, the exploitation of labor, the neglect of Christian education, in greed for wealth; these are the fruits of this new paganism, in theory and practice, of this demagogic atheism and the cult of force, which deny the reality of a higher

ethical law binding equally upon all persons and societies, upon rulers and ruled, upon the State and the citizen.

Pius XII confronted by the new conflict, greater and more decisive than ever before, developed, classified and summed up this Papal teaching, and in particular, defined the spiritual character of the Chair of S. Peter. All this is set out in *Summi Pontificatus* (1939). In an analysis of the world situation, the ultimate causes are shown to be atheism, the rejection of Christianity, materialism; the only cure is a return to the things of the spirit. "Above all else it is clear that the ultimate source of our misery is the denial of any universal standard of morality. . . . The vitality that shall renew the face of the earth must come from the recesses of the spirit. . . . The new World Order must be founded on the unmovable rock of natural law and divine revelation. . . . The re-education of mankind, if it is to be truly effective must, above all, be spiritual and religious." It is then in the realm of the spirit that

the kingdom of Christ is made manifest and will triumph. It is in the supremacy of the spirit that Christian civilization will flourish. The Gospels are filled with the breath of the spirit; unless we understand that, they are meaningless. But if we do understand, we see how logical and unassailable is their message, and the message of Pius XII that re-echoes them so faithfully.

This message is proclaimed in all the Papal utterances, especially in those at Christmas; in the principles laid down for the solution of the world crisis, for peace and for a peaceful settlement; such a practical good sense is shown that men are forced to face one inescapable challenge—can the claims of the spirit over conscience, thought, laws and custom ever prevail in a world that denies the eternal realities of the soul. Mankind has to choose between two fundamentals and two primary causes, between civilization or barbarism. That is the crossway to which the Pope had led the world.



Peace Is the Proper Effect of Charity

Peace is indirectly a work of justice inasmuch as justice removes obstacles which prevent peace; but it is directly the work of charity, because, of its very nature, charity is the cause of peace. For, as Dionysius says, love is a unitive force. But peace is the union of the inclinations of wills.—*St. Thomas, SUMMA THEOLOGICA, II IIae, q. 29, a. 3, ad tertium.*

The Postwar Outlook for Europe

LOUIS J. A. MERCIER

Address delivered at the General Meeting of the Annual Babson Business Conference, Babson Park, Mass., November 20, 1943.

LET us face facts and only facts. If Europe today is shown to have utterly failed, and if we failed to help Europe after 1918, it must be because we did not face facts.

Hitler and Mussolini were no doubt boils on the neck of Europe, but you do not get boils on the neck unless there is something the matter with your system. And unless you improve the condition of your system, you will continue to get boils.

So that if we are to consider: What will happen to France and to Europe, we are really asked: What was the matter with the world system, and what hope is there of improving that system?

Fundamentally, I would suggest, the matter with the world system that begot Hitler and Mussolini was that it was a system of nationalistic imperialism, and that is a question of fact recorded in every world history book.

Broadly speaking, the picture was this: England began her imperialistic expansion in the 16th century. She knocked out Spain, went into India and came to this continent. During the 17th century she colonized America. During the 18th she knocked France out of Canada, the Ohio Valley, most of India and went into Australia. Finally in the 19th, after defeating Napoleon, she went into Af-

rica, and by the Crimean war, with the help of France, she kept Russia out of the Mediterranean.

Now about 1860 Bismarck began to plan the unification of Germany by Prussia. In 1870 he knocked France out of her predominant position in Europe; the German Empire was founded, and Italy was also unified. About 1900, Germany, now powerful under William II, began in turn to dream of an empire and began anew to challenge France, which was expanding in North Africa. And Italy also began to yearn for a slice of Africa.

Here was the crucial moment for France. In Africa, France had met England and at Fashoda they almost came to blows. But before the new menace of Germany, England and France patched up their differences to face the German threat.

So France became the bridge-head of the British Empire on the continent of Europe, and the French armies became the land defense of England, as England still avoided national conscription.

Because England had no adequate army in 1914, she could not furnish an offensive force until 1916. I happen to know this from personal experience because during that war I was attached to British units as

French interpreter, and took part in that first offensive on the Somme. In 1918 the British offensive force was about exhausted, and France had bled herself white, so that if the United States had not gone in, the first world war might have ended in a stalemate.

We won. What then? There were two possibilities. To keep Germany helpless, especially by controlling the left bank of the Rhine, by keeping her disarmed and by exacting reparations. This is roughly what France wanted, and these are some of the things we are talking of doing to Germany after this war.

The second possibility was to have a league of nations, as President Wilson proposed, which would gradually institute a new set-up of more friendly international relations.

GERMANY VS. GREAT BRITAIN

Well, what happened? What happened is that we muffed both chances, and left France helpless between the surviving and even strengthened British empire, and a Germany convinced that she had not been defeated; and that, on the contrary, France had been so weakened that the next time she could easily be crushed and Germany sweep on to dominate Europe, and at last challenge England's control of the seas and of colonial lands.

Hitler was but the popular incarnation of that German feeling, the boil sprung from the national fever, but behind him were German doctrin-

aires like Rosenberg ready to preach the gospel of the master race, and professors mapping out the geographic possibilities of world domination as soon as Germany could break through to the oil of Rumania and of the Caucasus, to the wheat of the Ukraine, and eventually to African raw materials.

German imperialism would then meet British imperialism for a final showdown, and the dream of William II would be realized. That is evidently what Hitler meant when, at the gates of Paris, he said that history had been settled for the next thousand years.

And there were many factors favoring Hitler. There was first the fear of Bolshevism. We only have to recall our own fear of the spread of Communism to understand this. We must not forget that, between the two world wars, Russian Communism had proclaimed its intention of undermining the governments of all countries. Hence the rise of Mussolini who also caught the dream of a share of an empire, but whom, you may remember, we hailed as the restorer of order in Italy. Hence, too, the rise of Franco when Communism threatened to dominate the Spanish Republic. Hence, too, the divided opinion in France which rendered the government of the French Republic practically helpless, hindered the necessary preparations for war, and broke the will to oppose Hitler, at least among some of the intellectuals.

Perhaps we can understand this

if we think of what would happen in the United States if the Communists gained about one-third of the Senate and House membership. There would immediately be a reaction, and the reaction would be denounced by the Leftists as Fascism.

France reached that point when the Popular Front came to power. The reaction had come with Daladier on the eve of the war, so France was forced into the war a divided nation; the more surely that many of the people were tired of the politicians of the French Republic, just as we get tired at times of some of our own politicians, and also because quite a few intellectuals had been against the regime for many years.

There were still other factors favoring Hitler. You may be sure that the French people as a whole were and are against the Germans, their hereditary enemy since 1870. And I know their feeling at first hand. My own father fought in the Franco-Prussian war. As a child in France I was taught to sing songs about Alsace-Lorraine as we marched into classrooms, and I grew up feeling that I owed military service to France when she would again be attacked by Germany.

But there were some among French leaders who had begun to think that France was foolish to continue to be the battle ground and land defense of England versus Germany, and who wanted to see France and Germany get together.

They could also recall that, whenever France had wanted to take retaliatory or precautionary measures against Germany, England had opposed her. They could also say that it had been perfectly absurd for France to declare war on Germany because, no matter how worthy the cause of Poland, since France could not help Poland, and since, though England also had commitments to protect Poland and other Versailles Treaty states, she had totally neglected to prepare for war, not even instituting national conscription.

Let us also remember that at that time we were still isolationists and remained such until Japan attacked us.

So you see many factors were working in favor of Hitler in France, and other invaded countries, both before and after the French armistice; and once Hitler had declared war on Russia, he could again pose as the defender of Europe against the dreaded spread of Communism.

Does this mean that France was betrayed at the Armistice? I do not believe so. Marshall Pétain did not come to power by usurping the government. He was called to be prime minister on June 16, 1940 by the President of the French Republic, a fact which his opponents have tried to have us forget. Pétain was called by the President of the French Republic because, known as the Savior of Verdun, he had the respect of the French people and could take the re-

sponsibility of asking for an armistice.

He did so the same day. The Germans had reached the center of France, the Maginot Line armies were surrounded, the English, who had never had more than ten divisions in France, had been evacuated the day before. The Germans with their stukas were peppering the roads of France crowded with refugees, and the French had no adequate tanks or aviation to oppose the blitzkrieg. They should have retired to Africa, we are told. That is easily said, but where could the French have got the armament to fight on in Africa when even England had none left and we were still neutral?

On July 10, 1940, by 569 votes against 80, the French National Assembly, that is, a joint meeting held at Bordeaux of the French Senate and Chamber of Deputies, commissioned Marshall Pétain to work out a new constitution for the French state to be submitted later to the approval of the French people. The Marshall was thus given the task by a national assembly of setting up an emergency government; and that is another fact which is never recalled. Yet that fact meant that Pétain really represented the legal government of France, the continuation of French sovereignty. Because of this, President Roosevelt sent him Admiral Leahy as our ambassador. Because of this, too, French administrators in the colonies and most of the French army and navy officers outside

of France remained faithful to Pétain, as a matter of course. In being faithful to Pétain, they considered that they were faithful to France, a France forced by its defeat to sign an armistice.

It was easy for any one outside of France to say that he did not recognize the armistice, but the French Government in France had signed an armistice. It had to stand by its signature, or call it a scrap of paper. And to call a signature a scrap of paper is what we had denounced Germany for doing.

My conclusion then is that old Marshall Pétain was made the goat of the defeat of the Third French Republic, and that France herself turned out to be the goat of the imperialistic set-up which led to the two world wars.

ENGLAND HELPLESS WITHOUT U.S.

What then about the morrow of the war? Well, on the morrow of the war, we shall be living in a new world, a very small world because of aviation, with oil the one great need for power, with a huge American navy and merchant marine, and air fleets. If we wanted world empire we could have it, so far as England is concerned. England is now as helpless without us as France is. Without our help she would have been defeated as well as France. And without allies she could do nothing against us, and no one would want to be her ally against us except Japan.

So that after Germany and Japan are defeated, there will be only two first-class powers left, two wholly self-sufficient powers, Russia and the United States, because only Russia and the United States will have the oil at home and all the possibilities of a huge industrial development. Later there may be China when united and industrialized, but that will take a long time and will require our help.

And there will be two people already industrialized on whose neck we will have to keep sitting for fear they rise again: Germany and Japan. And to sit on Germany's and Japan's necks indefinitely would be no easy job for us. Nor could England take care of that sitting by herself. But if Russia wanted to sit on Germany's and Japan's necks, she could do it easily because she is at their door. And if she also wanted to sit on the neck of the rest of Europe and to infiltrate into China, we and England would have a hard time to prevent her from doing so. For instance, what if Russia says that she wants Poland, not to speak of Finland, Esthonia, Latvia, Lithuania and the control of the Balkans? And yet how sinister it would be to have had an unprepared and insufficiently supported France go to war and disaster to save Poland from Germany and then to leave Poland at the mercy of Russia.

What is the solution? Why there is no solution unless the United States stands up in this crisis and asks all concerned to face the issue.

It would be hypocrisy to have defeated the would-be German imperialism, only to set up an Anglo-American imperialism, controlling the world's natural resources, especially the oil, and exploiting them to the primary advantage of a few thousand super-capitalists linked together by cartels. If we did set up such an imperialism, we should find ourselves at the mercy of the Communist critique. Moreover, there is no guarantee that British and American commercial imperialisms would not come to clash over oil, once our supplies run low, and over bases for our air fleets.

On the other hand, it would also be hypocrisy to have risen against the Nazi doctrine that small nations stand in the path of progress and have no rights, only to let Russia do what she pleased with Europe, irrespective of human rights.

I would, therefore, suggest that what will be the general European situation after the war will wholly depend on how far the United States stands up for the human and national rights they have always believed in. Our only hope is in a complete change in the world set-up.

Let us have no more nonsense. Let us have no more selfish imperialisms hiding hypocritically the exploitation of weaker peoples and of their natural resources under the mask of "taking up the white man's burden."

Let us have no more ruthless and unethical capitalism, interested only in production for private profit, as op-

posed to the duty of a just distribution of the more abundant wealth made possible by scientific progress.

On the other hand, let us recognize that an atheistic and anti-Christian Communism, holding that the citizen has no rights before the state, would be the same kind of menace to civilization, if it dominated Europe, as Nazism would have been.

JUSTICE FOR ALL

Well, you will say, there is the Moscow conference. By all means let us hail the Moscow Conference and Secretary Cordell Hull. That conference recognizes the principle of the sovereign equality of all peace-loving states and commits Russia to enter a general international organization.

Does this mean that the brave Russian people, fresh from the experience of fighting heroically for their independence with the help of our democracy, has come to recognize the right to independence of other peoples and that Russia has definitely given up her once avowed purpose of imposing Communism on the world? Let us fervently hope so, but let us note that at Moscow nothing was said, so far as we know, about the future of Poland or about the wishes of other small states, and that the Russian people have no voice in such decisions.

So we are back to the question of standing by our principles of justice to all. Fortunately, we have just been given the most powerful statement

possible of those principles, namely the Declaration on a Just Peace signed by Catholic, Jewish and Protestant leaders and released on October 7, 1943.

I believe that this is the most important document that has been signed on this continent since the American Declaration of Independence, and for two reasons: first, because it represents the first joint declaration on American soil by representatives of the three great religious groups of the Western World; and secondly, because it constitutes a Declaration of Mutual Dependence of all the Nations of the World for peace through justice under their common God.

It asserts that not only all individuals but all nations, states and international society are subject to the moral law which comes from God. It proclaims that we must have some kind of *international* organization and an *international* declaration of human rights applicable to *all* peoples, whatever their race, religion or color, so that the progress of undeveloped, colonial, or oppressed peoples toward political responsibility may become the object of international concern. It further asks that an international economic collaboration, to assist all states to provide an adequate standard of living for their citizens, be set up to replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

So much against the unethical

imperialisms which have led to the two world wars.

The Peace Declaration of the religious groups, on the other hand, demands that, within each state, the rights of racial, religious and cultural minorities to economic, educational, cultural and political equality of opportunity be guaranteed; and that, also within each state, in the interest of the common good, adequate standards of living for family life, for decent conditions of work, and for participation of labor in decisions affecting its welfare, be worked out by those most directly concerned.

So much against the unethical capitalism which is so largely responsible for the rise and spread of Communism.

And that is where American business men and educators directly come in. If we all make those principles our own, and if our statesmen stand up for those principles at the peace table, then there will be hope for the world. But if we do not succeed in setting up a world organization to insure economic justice, so that neither contrary imperialisms nor Communism will be left on their own to fight it out, then we shall ride for another and even more frightful world war.

Whether we shall have the chance to avoid that war will be apparent soon after Germany has capitulated. If we let the Leftist groups in all the countries now controlled by Germany ride to power behind our

victory, instead of insuring that the new governments in all those countries be chosen by all the people in free and honest elections, and if, on the other hand, we sacrifice Poland and other small states, then you may be sure that we shall have inaugurated an era of civil wars that will inevitably lead to another world war.

If, on the contrary, France and Italy, and all the smaller national units, and later Germany, are helped to develop governments with bills of rights like our own; if Russia definitely gives up her once avowed purpose of bolshevizing Europe; and finally, if England and ourselves settle the question of empire in favor of an international organization functioning on the principles of the Declaration of the religious groups, then, but only then, we shall have won the peace.

As to France, well in a world in which peace would be guaranteed by international cooperation, and in which at last she would be freed from being a buffer state between England and Germany, we may be sure that France would have a future in keeping with her special genius. It can be readily seen how, with that genius, she would facilitate on the continent the reconstruction of a European culture which would contribute to our own, and to which our own would contribute in turn.

This, then, would be my final conclusion. Without an international organization insuring an international cooperation based on justice to all,

through the recognition of the inalienable rights under God of all men and nations, our new shrunken world will become another and worse hell in another twenty-five years.

With such international cooperation insured, the world's wealth, at last consecrated to the betterment of all mankind, instead of to its destruc-

tion, should insure within twenty-five years such an era of progress as the world has never known.

Which path the world will follow depends largely on the resolution of the people of the United States, and of their representatives, at the peace table and in the halls of Congress.



Charity vs. Philanthropy

Charity, in the general sense in which it is understood in modern times, means nothing higher than alms-giving to deserving cases. In this one aspect only, humanitarianism is a totally inferior and inadequate substitute for the supernatural virtue of charity. The humanitarian gives, but discriminately and from purely natural motives. He is moved by pity and not by the love of God and the vision of Christ in these His least ones. His alms is regulated by the consideration of the individual's merits, usually on external indications of cleanliness, civility, etc., and sometimes by the prospect of public recognition and of individual gratitude. Now these are precisely the things which the charity of Christ, abundantly illustrated in His life, denies and shuns. Our Divine Lord dispensed His gifts, spiritual and material, lavishly and without discrimination. The Syro-Phoenician woman is heard, though she is not "of the house of Israel," because the Father raineth upon the just and unjust. The ten lepers are healed and Judas chosen to be an Apostle, though there is full prescience of ingratitude and rejection. He has compassion on the multitude, not for their own merits, but because they, the children of His Father, are as sheep without a shepherd.

—THE RECORD, Perth, Australia, September 8 1943.

The Heresy of Racism

THE MOST REV. L. STEPINAC, ARCHBISHOP OF ZAGREB

*The following address was broadcast to Germany by Radio
Vatican on July 6, 1943*

THE Bishops of Croatia have made their position clear in regard to the inviolability of man's rights in a body and also individually. One of the best known fighters for the rights of man and moral freedom is the Archbishop of Zagreb, the Most Reverend L. Stepinac, who is at the same time the President of the Bishops' Conference in Zagreb. Tonight you will hear extracts from the Archbishop of Zagreb's sermons against the exaggeration of the theory of race. On the feast of Christ the King, the Archbishop said:

"First, we assert that all peoples are as nothing before God. Second, we assert that all races and peoples come from God. The members of a race may have a higher or a lower culture, they may be white or black, parted by oceans, they may live at the North Pole or at the South Pole. The essential thing is that this is a race which comes from God and which is to serve God.

"Third, we assert that every people and every race which has been formed on earth today has the right to a life and to treatment worthy of man. All of them without distinction, be they members of the Gypsy race or of another, be they Negroes or civilized Europeans, be they Jews or Aryans, all of them have equal right

to say: 'Our Father, who art in Heaven.' If God has granted this right to all human beings, what worldly power could deny it? Therefore, the Catholic Church has always condemned and will always condemn every injustice and compulsion perpetrated in the name of social, racial and national theories.

"No one is allowed to exterminate the educated classes of this earth for the reason that this might be good for the working classes, neither can this be done with the Jews and the Gypsies merely because they are regarded as inferior races. If the axiomatic theories of race are carelessly applied, is there any safety for a people on earth? No one has the right to kill by his own whim or to harm the members of other races and nationalities in other ways. Even the most primitive of men, whatever his name may be, to whatever race or nation he belongs, bears the stamp of the Living God, his immortal soul."

In another sermon, preached on March 14, 1943, when the State had decreed that all Jews should be treated according to the Nuremberg laws, which meant that even those who were Catholic by birth had to report, the Archbishop said:

"Last week I had occasion to see many instances of tears and to hear

the sighs of crushed men and the wailing of helpless women who were threatened with the destruction of their family life, only because their family shrine was not in accord with the theories of Nazism. The representatives of the Church could not remain silent without betraying their office. They had to quote the words of Christ which are written in the 19th chapter of St. Matthew, verse 6: 'What God has joined together let no

man put asunder.' Today we, too, say this in public.

"Crimes which can be proved must be punished by secular power; but no one has given it the right to destroy the sanctity of marriage which has been solemnized according to the natural law of God. It would, of course, be fallacious to think that the Catholic Church would ever agree to measures which violate fundamental human rights."



Democracy in Unions

Don't look now, but there are 29 American unions clearly discriminating against Negroes, either by outright exclusion or by herding them into Jim Crow "auxiliaries" with inferior status and opportunity. Thirteen railroad unions, including the "big four" brotherhoods, and six railway shop unions are among them. So are some of the most powerful internationals in the AFL: machinists, telegraphers, electricians, boilermakers, sheet metal workers. This is by no stretch of the imagination democracy.—THE LABOR LEADER, *New York City*, November 30.



Deeds, Not Words

Beware lest your religion be of sentiment merely, not of practice. Men may speak in a high imaginative way of the ancient saints and the Holy Apostolic Church, without making the fervor or refinement of their devotion bear upon their conduct. Many a man likes to be religious in graceful language; he loves religious tales and hymns, yet is never the better Christian for all this.—Cardinal Newman, PLAIN AND PAROCHIAL SERMONS, Vol. I, p. 269 (*Longmans*).

Reds Cultivate Negro Youth

VINCENT BAKER

Reprinted from *INTERRACIAL REVIEW**

READERS of the *Interracial Review* have long been aware of the efforts of Communists and their dupes to promote the cause of despotism not by a courageous statement of their aims and convictions but by "boring from within," by subterfuge, by misrepresentation. The decision of the Young Communist League at its recent convention to change its name and build a new and "broader" group to take in those who know no better is therefore no surprise. It is but a new phase of the sordid history of these enemies of religion and democracy.

Special—very special—consideration will, as always, be given to recruiting members of under-privileged social groups. Negro youth, then, will be the prey of "Youth For Democracy," the new "front." The stage has quietly but efficiently been set in Harlem and elsewhere in the nation.

It should be noted here that this effort has been long overdue. Such a thing was planned for the summer of 1941. The article entitled "Negro Youth and Christian Democracy," which appeared in the June, 1942, issue of *Interracial Review*, told how a Negro youth group called Modern Trend severed all connections with such "front" groups as the American Youth Congress and the American

People's Mobilization during that summer. With telling effect, we exposed those groups and their methods to student and Christian youth organizations. Though Communist activity continued, these defeats shattered their dreams of an all-inclusive Communist-dominated coalition of American youth groups.

But now they think they see their way through; and this view is not unreasonably optimistic, though it will prove false. The group through which they are presently working is the Manhattan Council of Negro Youth. The Council seems to have unlimited funds. It maintains an office and an office staff. It need never worry about the cost of mimeographing or even printing. The president of what was the Harlem Branch of the Young Communist League is a full-time organizer, in fact, not for the Y. C. L., but for the Manhattan Council, and no doubt for the Youth For Democracy movement as well.

The new movement will have another asset. It consists—and here I must be forceful—in the foolish and dangerous collaboration on the part of prominent Negro liberals with "front" groups. Some do not take the trouble to find out about the groups. Others consider it "open-minded" to collaborate. The problem of winning Negro

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youth to the cause of Christian democracy has again and again been rendered more difficult and complicated by such a course. No less an asset is the well-nigh criminal indifference of those Negroes who could lead their people, but are content to leave things pretty much as they are, salving their consciences, perhaps, by an occasional statement, or letter, or small contribution.

NEGRO YOUTH MOVEMENT

With all this in their favor, you may ask, can the Communists be defeated in their efforts to control the Negro youth movement? The prime asset is the "sordid history" which I mentioned at the outset. Many Negro young people remember some of it. It must be pieced together for them. Be assured that explaining incidents in this history is already, even without its being pieced together, a headache and a main preoccupation of the Y.C.Lers and their friends.

Let me tell a little of that history:

Today the Communists are pledged to working for a victory of the United Nations. But they were not always interested in crushing Fascism and militarism. As late as 1935, while Germany was rearming and its government was consolidating the home front by terror and murder, Communist literature was denouncing our defense program, feeble as it was. "Billions for war, while the Masses starve" is a typical handbill heading

of the period. But late that year, when the Fascist war for world conquest was opened by the invasion of Ethiopia, and as Hitler began bellowing about a drive into the Soviet Ukraine, the "party line" changed. "Collective security"—a coalition of nations menaced by Fascist aggression—was now advocated.

The terrible war in which we are now engaged might have been avoided had that been effected at the beginning. But it was not. The fact that Communists were in the forefront of the fight for collective security would lead one to believe that when war was formally declared in 1939, they would do nothing but support Britain and France. However, the Russo-German pact was signed less than two weeks before Poland was invaded, and Communists at once became champions of peace. Those who continued to be interventionists were denounced as "war mongers." The Negro leaders who championed national defense and aid to Britain were accused of being willing to "sacrifice Negro youth on the altar of British imperialism." Leaders of Negro Youth's "peace bloc" and two street speakers, later jailed as paid German and Japanese agents, found themselves in mutually embarrassing agreement.

The Harlem Youth Congress, a "front" group which is now the Manhattan Council of Negro Youth, called a conference for June 21, 1941. American foreign policy was one of

the things to be discussed. As representative of Modern Trend, I requested that the interventionist viewpoint be presented by someone. I was told that this was not possible, that it would "confuse" the delegates, all of whom are now certain that Negro youth had nothing to gain and everything to lose by American participation in the war. Twenty-four hours after the conference, the Harlem Youth Congress was pro-war—because on June 22, German troops invaded Russia.

COMMUNIST APPEASEMENT

The policy then decreed that "Negro youth will have to be reeducated." It was at this point Modern Trend stepped in. However, the Communists did organize the National Council of Negro Youth, which held its first convention in Washington, D. C., in November, 1941. But, this time those opposing intervention were unable to get a fair hearing. Resolutions of a controversial nature were referred to a picked committee. These repressive tactics caused the Kansas delegates to walk out in disgust.

The appeasement policy which Communists now follow on Negro rights will not "sit well" with Negro Youth. The case of Winifred Lynn, the young man testing Army discrimination in the courts, for instance, is considered "too hot" to handle. It might create disunity, say they. Yet

before Russia was invaded, they cared nothing for unity.

These, then, are some of the memories that come back to haunt the "front" today. Their efforts will fail. Modern Trend and other groups will carry on the crusade against their influence and launch a constructive program for a democratic youth movement. The Harlem Christian Youth Council entered the field of Christian social action with a conference held on November 26-28. The ministers of Harlem, and other centers of Negro population—for the conference involved the whole Greater New York area—cooperated. The conference thus had a strong interracial emphasis. White youth is beginning to join us in the struggle for interracial justice. Youth Builders, the United States Student Assembly, and the National Federation of Catholic College Students are a few examples. A number of white young people have joined Modern Trend. It is impossible to describe the wonderful effect this has had and is having on the whole outlook of our members—and on our visitors as well.

But this cooperation must grow—and it must grow *now*. Delay is dangerous. The stakes are high. If all do their share now, the American social order can be soundly reconstructed. Interest and cooperation will help Negro youth to make a distinct contribution to the defense and perfection of Christian democracy.

SOME THINGS OLD AND NEW

HOLY INNOCENTS

This year, attending Mass on the Feast of the Holy Innocents, I noticed that the celebrant wore violet penitential vestments. This is the first time that the color of the vestments attracted my attention. Why should the celebrant wear penitential vestments, rather than the red of martyrs or the white of the Christmas season?

You have asked a very interesting question, which is of a special liturgical significance. Of course, ordinarily the color for martyrs is red, signifying that they shed their blood for Christ and His Church. When the use of purple or violet penitential vestments on the Feast of the Holy Innocents became the rule is not generally known, and there are several explanations for this liturgical color. The one generally accepted seems to be as follows:

The Roman Church—by which is meant the Church of the Roman Province, and not the Church Universal—prescribed the use of purple or violet vestments, because the Holy Innocents, not having been baptized into the Church, were martyred when they could not, save for their martyrdom, have attained the Beatific Vision, which is the privilege of the baptized.

Abbot Prosper Guéranger admirably sums up the whole liturgical position in these words: The red vestments of a martyr's day would be too expressive of that stream of infant blood which forbids the mothers to be comforted, and joyous white would ill suit their poignant grief; therefore she vests in purple, the symbol of mournfulness.

So, on the day of the Holy Innocents, the *Gloria in excelsis* is omitted at Mass, as also is the *Alleluia*. But on the octave day, and whenever the feast falls on a Sunday, the liturgical color prescribed by the Roman liturgy is red.

It will interest you to know that the Roman liturgy refers to the Holy Innocents, but in other liturgies, such as the Carthage Calendar and the Gallican liturgies, the phrase Holy Infants is (or was) used. In pre-Reformation England the festival was called Childermas. It is an ancient festival, dating back to some time in the fifth century.

In many parts of Europe a boy bishop was elected, who officiated on the feast of Saint Nicholas (December 6) and on Holy Innocents day. He wore a mitre and other pontificalia and officiated in choir at the Divine Office—but not at Mass. Notice that last!

Actually when the Holy Innocents were massacred is not definitely known. But Holy Scripture speaks of babes of two years old and younger, so they must have suffered some two years after the birth of Christ was made known to Herod.

ROTA COURTS IN THE U. S.

What is to be understood by the recent decree of the Holy See, authorizing the Apostolic Delegate to the United States to set up courts of the Roman Rota in this country?

The decree from Rome gives to the Apostolic Delegate the faculty to designate metropolitan regional courts in the United States for the adjudication of marriage cases. The Rota is not entirely occupied with such cases, but causes relating to marriage are referred to the Rota, and it is with such causes that the new authorization is concerned.

According to this new faculty granted to the Apostolic Delegate, His Excellency can delegate any one of our metropolitan courts to take the place of the Roman Rota. Metropolitan court in this instance has no connection with politics, but means the court of any metropolitan see, in other words, any archdiocesan court.

Now in the event of the decision of any such court being rejected by the contestants in a matrimonial cause, appeal will not be made to the Rota in Roma, because the metropolitan court would be substituting for the Rota. Appeals from the decision

of any United States metropolitan court would have to be to the Supreme Apostolic Signature, which is the ecclesiastical court of last appeal.

All this is an outcome of the war. First, because there is doubt whether the documents in the case would ever reach the Rota at all, and, second, the documents in the case are highly confidential, and that secrecy which each individual demands would be violated by the documents being examined by the mail censorship. Hence there is reason in the Pope delegating these special powers to the Apostolic Delegate in the United States.

HELL DOES EXIST

If, as we are taught, God is all merciful, why then did He create Hell where souls are tormented throughout all eternity?

The answer to that is whilst God is all merciful, He is also all just and all generous. God desires that all mankind shall be saved. But if some of mankind do not wish to be saved, you cannot blame that on God, Who has, out of His mercifulness, assigned a place for those who do not love Him. Take a common-sense view of the whole question. If a soul in this life hated God, what happiness could that soul experience spending all eternity in the Presence of the Divine Being whom he (or she) hated?

Hence Hell is a place and a state of eternal punishment, where souls are deprived of the enjoyment and

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sight of God face to face. Now as to who has gone to Hell or who is going to Hell, we know nothing, and it would be sheer presumption to pretend to have that knowledge. God has not revealed to His Church what souls are in Hell, so it is great rashness, if not worse, to assert that any individual soul has been consigned to everlasting punishment. This much, however, is certain: that no soul goes to Hell except with complete and full deliberation of the free will of that soul. Which, in effect, means that only those souls are punished in Hell who depart this life with personal, grave, *deliberate* and *unrepented* sin. And that, put into simple words, means that a soul goes to Hell only because it wishes to go to that place of torment.

Now it is known only to God Himself whether any individual soul departs this life in such a condition of deliberate and unrepented sin. For the mercy of God is all-embracing, and in the very moment of expiration the soul of an apparently unrepentant sinner may have turned to God with a prayer or even just a desire for forgiveness.

But do not, for a moment, imagine that God created Hell as a sort of vindictive punishment. Far from it, because God wishes that every soul shall be saved and be happy with Him in Heaven. But it is by no means illogical to assume that persons who in this life hated God and everything that God means and implies, would

be in a most uncomfortable spiritual state spending all eternity in the Presence of Him whom they hated with all the powers of their free will.

No soul *has* to go to Hell; for Our Lord Jesus Christ became Incarnate to save every soul from that. But if any soul prefers Satan to God, then from a human point of view that soul might feel more at home in the Hell over which Satan presides. The Church has defined that the punishment of Hell is everlasting. As to who goes there, we know nothing at all.

FATIMA AND RUSSIA

What is the prophecy which the Blessed Virgin is said to have made in Portugal regarding the conversion of Russia?

When, so it is stated, the Blessed Virgin appeared to the three shepherd children at Fatima on July 13, 1917, she is said to have made this promise:

When a night illuminated by an unknown light is seen, know that that is the signal which God gives you that the castigation of the world for its many transgressions is at hand, through war, famine and persecutions of the Church and the Holy Father.

To prevent this, I ask the consecration of the world to my Immaculate Heart and Communion in reparation on the first Saturday of each month.

If my requests are heard, Russia will be converted and there will be peace. Otherwise, great errors will spread throughout the world, giving rise to wars and persecutions against the Church. The good will suffer martyrdom, and the Holy Father will have to suffer much. Different

nations will be destroyed; but in the end my Immaculate Heart will triumph and an era of peace will be conceded to humanity.

The Church has not given any official pronouncement on this prophecy of Our Lady of Fatima. Nor does it seem that the prophecy was meant to refer to Pope Pius XI, as many persons supposed. But there are many things happening in these present years which, if you consider this prophecy in the proper spirit, appear to give it some considerable authenticity. And, be it always remembered, it was during the Pontificate of Pius XII that the world was consecrated to the Immaculate Heart of Mary. Let the sceptic consider that!

PEACE PRAYER OF ORLEANS

What is the peace prayer of Orleans? I have an idea that I read something about it recently in a Catholic journal.

There is, so far as we know, no special Orleans peace prayer. But what you probably have in mind is a ballade addressed to the Blessed Virgin, asking her to pray for peace. This poem or prayer was written in medieval French, and you may find the original in the Oxford Book of French Verse.

Here is a somewhat free transla-

tion of the prayer, keeping as near as possible to the metre of the original:

*Pray thou for peace,
Most gentle Maid Marie,
Lady and Queen
Of earth and sky and sea;
Bidding the Saints
(Of your high courtesy)
To pray. And proffer your address
Unto your Son,
Beseeching His Highness
That He may design
To cast on us His thought
(Who by His Blood
From endless woe hath bought)
That war may cease,
Which all men doth destroy.
Pray thou for peace,
The Treasure true of joy.*

The author of this beautiful poetical prayer was Charles, Duke of Orleans, a contemporary of St. Joan of Arc. He is better known as Charles d'Orleans, and is considered the last of the medieval French poets.

He was captured by the English at the Battle of Agincourt and taken to England, where he stayed some twenty-five years, but was treated with the dignity becoming his high position.

His prayer to Our Lady is as apt today as when he wrote it in the 15th century.

